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Toronto

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PUBLISHERS' NOTICE

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The Teachers Monthly

Rev. R. Douglas Fraser, D.D., Editor
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Vol. XXIII.

Toronto, April, 1917

No. 4

EDITORIAL

A Testimony from the Trenches

On another page of this issue will be found a mention of Miss Ada Ward's emphatic testimony to the value of Sunday School work. Miss Ward is a clever English chalk artist and lecturer, who, first as a member of a concert company and afterwards, for many months, as a "one man show," spent day after day and evening after evening giving entertainments for the soldiers at the front. Herself a Sunday School teacher, Miss Ward tells of how the boys at the front would crowd round her and ask her to play the old hymns which they had learned in their Sunday Schools and how eagerly they listened to the Bible stories which she would tell them on a Sunday afternoon, illustrating the scenes on the blackboard. Fresh from the trenches, she is earnestly insistent that everybody should "go on" doing his and her part towards the winning of the great War, but not less urgent that every Sunday School teacher should "go on" with the work which is proving its worth in the searching experiences of the trenches.

The School That Has Been Closed in Winter

What is the best thing to do with it?

Reopen it just as early in the spring as possible, and as quickly as possible. Get everything in running order and every person at work. The season is short. It is urgent that every Sunday of it should be utilized to the utmost.

This spring, a new experiment is to be made. A Spring Rally is contemplated, with a Programme arranged by the Sunday School Board (copies procurable free from Rev. J. C. Robertson, Confederation Life Building, Toronto). The object is, by rallying all the forces, to help the School to realize its strength and its opportunities, and thus prepare, by a good start, for a better summer's work than ever before.

Doubtless many Schools which do *not* close in winter will also use the Programme, to help give the impetus which will send these Schools booming through the holiday season. And doubtless, in the case of many Schools which hitherto have opened in the spring and closed in the fall, the result of the Spring Rally will be that they will find, when fall comes, that they simply *must* go on all winter as well.

A Cradle Roll Week

Mrs. H. S. Lee, in another part of this issue, tells how a Cradle Roll is managed in Montreal. We commend a careful reading of her article to all who believe that the light in the eyes of children is the hope of the world.

The Cradle Roll has now become firmly established in our own and the other churches of Canada. It seems strange that any Sunday School should fail to have this very essential foundation stone of its future prosperity, not to speak of the present joy the Cradle Roll gives to the little ones who have come to "know," or of the strong drawing power towards Sunday School and Church which it possesses for the parents of the children.

A CRADLE ROLL WEEK is the latest suggestion—a whole week early in May given to its

promotion—Sunday and Monday given to explanation of what it means and preparation for the canvass ; Tuesday and Wednesday the canvass and reports of same ; Thursday a gathering of the parents, with conference on the little ones ; Friday the Cradle Roll party ; Saturday and Sunday, preparation for the carrying out of a Recognition Service.

It looks like something well worth while. If any one wishes for more particulars, we shall be glad to send them. Address PRESBYTERIAN PUBLICATIONS, Toronto.

The Question on Missions

A host of teachers find the Question on Missions a most attractive part of their class work, and superintendents, especially with the Lantern Slides available for illustrating each "Question," have discovered in it a holding feature of quite remarkable efficacy in their "platform" exercises.

The topic for the current month, for instance, is the Women's Missionary Society Hospital at Neemuch, Central India. In the five "Questions" the interesting story is told of the development of our Medical Missionary work at Neemuch since Dr. Margaret MacKellar went there twenty-five years ago.

The story is told in three different ways : for the Primaries ; for the Juniors ; and for the older scholars and adults, the material being carefully graded, the same missionary topic each Sunday for the whole School, but the treatment in the scholars' QUARTERLIES and LEAFLETS varying according to the ages of the scholars. The TEACHERS MONTHLY and the TEACHERS GRADED QUARTERLIES contain information on the day's topic which enables any teacher or superintendent to deal with it adequately in the class or with the School.

The "Question on Missions" is a truly scientific and workable plan, which selects a definite limited field and builds up the knowledge of that field bit by bit into a coherent whole.

Our Lesson Helps, it may be mentioned, are pioneers in the field of *graded* missionary instruction—the first, so far as we are aware, to offer missionary material on the graded basis.

The Communicants' Class

The minister is commonly, and rightly, recognized as the head of the Sunday School. And a chief agency ready to his hand is the COMMUNICANTS' CLASS. In some Schools it is a part of the stated equipment. For a few weeks prior to the quarterly communion, it is put in operation, under the minister.

It should have a place in every congregation, for experience has shown that it is most fruitful in results. The scholars who have already decided for Christ are, through its agency, more fully grounded in the essentials of Christian doctrine and the duties of those who profess Christ ; and by means of it many a halting or thoughtless one is awakened and brought to decision.

The Communicants' Class is worthy of a wider trial. The EDITORS will most gladly put any one so desiring, in touch with little booklets or manuals, which have proved of practical service in this good work.

Utilizing the Public Library

A very large portion of our Sunday School teachers are within reach of a Public Library. Rev. J. W. McNamara, B.D., of Drayton, Ont., in this issue of the TEACHERS MONTHLY, points out ways in which they may utilize it in their work. Mr. McNamara, as a member of the Public Library Board in his own town, has taken a deep interest in making the local Library as widely useful as possible, and to Sunday School teachers, amongst others.

The minister who, as it frequently happens, has to do officially with the selection of books for the Library in his community and whose voice carries great weight, can easily secure the purchase of such books as he may think would be useful to his teachers.

It is just as easy for the teacher who realizes the need of books to enrich his teaching, if he is not himself a member of the Library Board, to mention his need to the minister or to

some other sympathetic person in authority. In most cases the mention of the need will ensure its supply, if this is reasonably possible.

Sunday School workers should put the School "on the map," so far as the Public Library is concerned, and see that, in the purchase of books, proper provision is made for helping those who are doing so much for the moral and religious education of the community.

The "Movies" in the Sunday School

They have their abuses, very many and most hurtful. But, on the principle that the devil should not have all the good music, the element of interest and education which the motion picture so strongly represents, should be utilized in the Sunday School.

The Lantern is in very many Sunday Schools. It never fails to hold the scholars. It wonderfully unifies their interest in the general exercises of the School hour, as in the singing and the "Question on Missions." Why not go one step further and add the motion picture, which is as much more attractive than a lantern slide as a living, moving multitude compared with a photograph of the same crowd.

With a special view to their use in Sunday Schools moving pictures on religious, anti-alcoholic and educational lines are now being produced. The projecting machine has also been simplified and cheapened. It is quite possible for each Sunday School to have its own apparatus; and a Sunday School moving picture "circuit" is within the possibilities.

The World's Sunday School Association

The World's Sunday School Association is a bold conception, and if kept in line with the great missionary organizations of the churches, contains the elements of very large service. It was organized, in 1907, at the World's Convention held at Rome. It comprises a British and an American Section. The Association seeks to "extend the work, and increase the efficiency of Sunday Schools, by cooperation with Sunday School and missionary organizations, and otherwise, especially in those regions of the world most in need of help." To the British Section is committed the care of China, India, South Africa and Europe; while the American Section is responsible for Japan, Korea, the Philippine Islands and South America.

The Executive Committee of the Association includes representatives of the Foreign Mission Boards of Canada and the United States and of the Sunday School Council of Evangelical Denominations. Thus the missionary and educational forces of the churches are behind this organization for the promotion of worldwide Sunday School work.

Utilizing Imperfect Answers

By Dean H. T. J. Coleman, Ph.D.

There is a point of view which has not wholly disappeared from our Sunday Schools—it is that which regards all of the answers made by pupils in class as either right or wrong. If an answer is right, that is sufficient; the teacher may then go on to something else. If an answer is wrong, then some other pupil must be given a chance to give a correct one.

Now, it is chiefly in dealing with the various sorts of answers given by pupils, that teaching as a fine art emerges. Most of the so-called wrong answers are not wrong in the sense of being absolutely at variance with the truth. They are, as a rule, wrong only in the qualified, lesser sense of having an admixture of error. Sometimes they are wrong only in the rather negligible sense of

not having been given in the language which the text provides or which the teacher prefers.

A considerable number of the answers which a teacher receives in the course of a lesson period cannot be accepted as they are given. They need amendment of some sort. The completion or correction may be furnished by the teacher or by another pupil. This is a very general practice, but it is open to the very grave objection that thereby the pupil most directly concerned—the one who gave the imperfect answer—is deprived of the pleasure and satisfaction of making the amendment on his own account. It was a favorite theory of the Greek teacher, Socrates, that the chief aim of teaching is not to impart, but to elicit, truth—to get it from, not to give it to, the pupil. While Socrates was not wholly right, his theory has at least merit of calling our attention to the fact that pupils

often know more than their answers would at first glance seem to indicate.

I will assume that I am taking up with a class some New Testament topic and that the word "disciple" occurs. I have reason to suppose that not all of the class are perfectly clear as to the meaning of the term. I ask a pupil for a definition and he answers: "A follower." Now, I may do one of three things. I may accept the definition and leave the pupil in question, and perhaps others, under a misapprehension, for a follower is not necessarily a disciple—the people who followed Christ to entrap him, or to see his miracles, or because of the loaves and the fishes, were not disciples. Neither is every disciple a follower in the literal sense of going about with his master from place to place. Or I may refuse to accept the pupil's answer and give a correct definition myself. Or I may, in the third place, undertake to deal with the imperfect answer in a constructive way and ask the pupil to name the different sorts of people who, from time to time, were among Christ's followers. He mentions the Twelve, the hostile Pharisees, the seekers after sensation, the sick and needy. I then ask, "Were all of these disciples?" The answer is, "No! Only the Twelve." "Why?" "Because they followed him for a special purpose." "What was that purpose?" "To learn of him." "What, then, is a disciple?" "A learner."

One may say, of course, that we have no guarantee that the pupil will give the answers set down in the foregoing and thus help the teacher to help him to the correct conclusion. This is true, and yet the principle embodied in the illustration holds good. The pupil does, in all probability, know enough about the life of Christ to furnish the relevant facts, if the proper cue is given. What that proper cue is, only the teacher can tell.

Sometimes even the most skilful teacher has to feel his way, to retrace his steps, to reword his question, to supply some missing point of information which the pupil could not be expected to possess. But it is all exceedingly interesting and it is exceedingly worth while. Progress may be slow, but it is genuine progress. And what is most significant of all, the pupil is all the while developing those powers of analysis and criticism which will make him eventually his own teacher. No plea of the shortness of time for the amount of work prescribed is really valid as against the demand for constructive questioning in all our classes. And certainly no plea as to the difficulty of the process should be offered by any one who has any inkling of the worth of the human material we are working with or of the value of the results to which all true teaching aspires.

Queen's University, Kingston, Ont.

The Test of the Story

BY REV. A. J. Wm. MYERS, Ph.D.

With the increased recognition given to stories in the development of boys and girls, it is natural to ask the question how can we test the results of our story? It is difficult to test and measure the things that touch the life most deeply. The story teller may never know how great his influence has been. But there are tangible results that should serve in some real degree as tests. A few of these are indicated below.

The attention of the pupils. Even when children are tired and restless at the end of the day in school, a well told story rivets the attention, restlessness disappears and tiredness is forgotten. In the home or Sunday School class, conditions are not so difficult and, if the story is suitable and fairly well told, the increased interest and voluntary attention should be quite evident, so that this makes one of the first and readiest tests of the story.

The delight of the children in the story is closely related to the above, but goes a step farther. A child's insatiable appetite for

stories is equalled by his "dramatic joy" in stories. The faces of the children should light up and reflect by their expression the changing fortunes of the characters of the story. The story makes children happy. This is because it is so easy for them to enter into the world of make believe or of imagination and to put themselves in the place of the characters portrayed. Exercising this "dramatic" ability, is always a delight to children.

The desire for more stories is another test. If the story was good, the question, "Would you like another story?" will receive no uncertain answer. It may be that the interest and delight in the story was not as marked as we expected, but if the children want more stories, it means they liked those told to them. One knows by their answer whether the stories we have told have been successful or not.

A variation of this test is the wish of the children to have a story retold. They will enjoy a good story over and over again, and

every time it brings a new message to them. Good stories should be retold. Finding out which they want again, is a good way to test which were most suitable and told best.

The ability to recreate the story is an easily applied test. The child should be given opportunity, after the lapse of some time, to reconstruct the story in some way as by retelling, interpreting the pictures which embody it, expressing it in drawings, in plasticine, or by acting it out alone or with others. But in every case let the child reproduce it in his own way. Watch and listen—and learn. Not verbal or literal reproduction is wanted, but re-creation, the interpretation, expression and creation of the child's own heart and mind. Notice the glow, enthusiasm, vividness, and how the important things are seized upon and concretely expressed. If the essential things are missed, do not blame the children. The story was either not suited to their age and experience, or the fault was in the telling. Learning from the children will soon help one to tell the story better.

Life and conduct is the ultimate test. The more effective teaching of religion is example and in the story is seen concrete life situations. It should never be forgotten by the religious teacher that, while the interest and delight of the children in the story, are a characteristic of every good story, they are not in themselves sufficient. The effect on conduct and character is paramount. The attitude of the children to each other, to their teacher, to God and his world, though not so easily measured, should be visible as they live and walk and talk with the story characters in the story world when the moral and spiritual climaxes are so concrete and real.

If the story as told does not stand these tests, there are three possible reasons. The story teller should seek out what the trouble is and not consider that the failure is due to his own inability or to the stupidity of the children. Rather, it should act as a challenge to find out the cause and remove it.

First, the failure may be due to some condition in the situation which can be changed. A little child of three in a class of children of eight may, by his antics, spoil a story; it may be a defective child; a defective officer who bustles around, collecting class books or distributing papers; the signaling or paper missiles from another class. All and sundry distractions of this kind can easily be removed. A little thoughtfulness and planning, a curtain or screen, the arrangement of the class or some such change is all that is required. These are for the most part concrete, material things, which are under the control of the officers themselves.

Another reason may be that the story itself is not suited to children of the age and situa-

tion of the class. The story itself must suit the natural, spontaneous interest of the children. Some stories may be too advanced, or too mystical, or too childish, or for some other reason not suited to children of a certain age, while just the thing for those older or younger.

But, in the third place, the reason may be, that the story has not been well told. Notice how the telling of this differs from the one that was a success. Read stories and get into their atmosphere. Tell the story to some child you know. Learn from the children.

Toronto



Why Am I Teaching ?

By Mrs. Margaret M. Delmage

Every Christian who unites with a church, thereby publicly declares a desire to serve. Many avenues of service are open in every church, and one has only to select the line of work where he or she may serve best. It seems to me that one of the greatest opportunities for service is in the Sunday School. That is why I am there.

It is a great privilege to have even a small part in winning the hearts of children and young people to Christ and his service. This must be the motive of every true Sunday School teacher since it is the real reason for the Sunday School's existence.

Of course the immediate goal of each teacher will depend largely upon the ages of the pupils. Since I deal with teen-age pupils, I must see from the standpoint of a teacher of that age. It is during this period of adolescence that we expect to have a pupil take a definite stand in religious life. It is toward this goal that we work, then—to bring our pupils to the place where they recognize Christ as their Saviour and leader and are willing to say so publicly. Of course no teacher would ever try to force a pupil to this stand—it is just that the thought always uppermost in a teacher's mind must be to serve, and win others to service.

Why am I teaching? It is my privilege to serve in this capacity—my great privilege, not duty. I could not teach merely from a sense of duty. It is a privilege and I love my work and love my pupils. After my home, my Sunday School class comes *first* always, every day as well as Sunday. No other interest is so close in my life, and no other engagement of sufficient importance to offset an appointment with my class at any time.

In talking this over with another teacher recently, we decided that one big reason for our teaching in Sunday School is that it keeps us up to the mark religiously. How much more we learn from the lessons when we have to teach them! An ex-member

of my class, who is herself a teacher in the Junior Department now, tells me that she likes teaching because she studies her lessons more carefully than when she was a pupil, and is learning more from them.

A teacher gets from her class and her lessons what she puts into them, multiplied by ten or more. Just what we put of *ourselves* into each lesson, we get out of it, with compound interest. Just what we put of ourselves into the life of each pupil, we receive again in fuller measure. I would like to emphasize this fact. Sunday School teaching is an investment paying big dividends, and who would miss such an opportunity in times like these?

To sum up then—I am teaching because, in this way, I may give help and receive help, may serve and be served. And what I get in my relationship with these young people in their lesson study and in their daily lives is so truly valuable that what I am able to give is as nothing beside it. I recommend teaching in the Sunday School, as the best paying investment in connection with church work.

Winnipeg



The Sunday School Teacher's Use of the Public Library

By Rev. J. W. McNamara, B.D.

It is probably safe to assume that comparatively few in the great army of Sunday School teachers possess an adequate library of their own. Here or there may be found one who can turn to a choice and carefully selected collection of books and find the help he needs in the preparation of the lessons. The majority, however, must of necessity rely upon the Lesson Helps placed in their hands, together with any other material that can be furnished to them. In too many instances it is to be found that the range of reading is quite meagre.

A remedy, in many cases, might be found for this condition in a closer acquaintance with the Public Library, and a larger use of its resources.

As a result of the energetic action of the Department of Education, nearly all towns and villages, and many country places, to-day have good Public Libraries. It ought to be possible to utilize these more largely for the benefit of the Sunday School teacher and in the interest of the whole programme of religious education. The average library board is anxious to meet the reading public more than half way, and will respond heartily to intelligent suggestions. Whilst the smaller libraries do not care to put upon the shelves any books of a controversial or sectarian character, there will be no objection to the purchase of standard works on religion which can be used by teachers and workers of

various denominations,—always provided that the library board are assured of a sufficient demand for these books.

Nearly all libraries have a section on religion.

If the teacher does not find there the material that is helpful, by all means suggest to the librarian, a few practical books, and the value of them, and show appreciation by using them when bought.

A good *Life of Christ*, perhaps *Edersheim*; *Dr. David Smith's The Days of His Flesh*; a *life of St. Paul*; a good book or two on the parables and miracles; a brief history of the Old Testament and its times: *Kent's series* is good,—these would do for a start. There should be kept always before the librarian the names of one or two good books to be added as the library can afford. The great missionary books are classed, as a rule, as biography or travel. They contain valuable material for religious education in all its branches. Any library board will be glad to add any standard volumes not on hand. With a definite policy and wise selection, in a very short time, a suggestive, comprehensive and helpful missionary library, which all classes can use, can be built up within the domains of the Public Library. This should not only be read by the teachers, but should be brought to the notice of the scholars. By judicious reference, by some story or illustration, the interest and curiosity of others can be aroused, so that they will read the book for themselves. It is much more important to secure the wide reading of good books, than merely to get them placed on the shelves of the library.

It is to be feared that many Sunday School teachers, as well as hosts of other people, neglect, through ignorance or lack of interest, the splendid material that is to be found on the shelves of any public library,—books of travel, full of suggestive information, especially when dealing with Eastern lands whether ancient or modern, books on education, child study, social and religious problems. I am sure that the average teacher or worker will be surprised, by careful examination, to discover how large and varied is the material at hand in the nearest library. It would be a welcome surprise to the librarian and the library board to note the increased circulation in these nobler lines, as a slight offset to the unchecked flood of fiction—good and bad—which pour out day after day.

The usefulness of the average library would be greatly increased, and we feel sure that the Sabbath School teachers would gain in larger vision, deeper interest, as well as in more adequate preparation. Religious instruction would become a part of a larger programme of religious education in its widest sense.

Drayton, Ont.

How Many Were Absent?

MEMORY VERSE CHAIN



COPYRIGHT 1906, G. L. HILBORNE

"I've learned all my Memory Verses."

"Yes, it's fine so many were present, but how many were absent?"

The superintendent didn't just know exactly. He supposed about 15 per cent. of the number enrolled in the Sunday School.

His friend shook his head.

"You remem-

ber the story of the shepherd with the ninety and nine sheep safely in the fold but the hundredth out on the hills, missing?"

"Of course."

"Well, I think the good Sunday School teacher or superintendent should, like that shepherd, not feel satisfied until every last member of the Sunday School is on hand, and that on every Sunday."

A suspicion of a smile touched his face as he went on.

"And next time when you boast about your Sunday School attendance, tell me how many were absent, not how many were present, and then I'll tell you just how efficient your School really is."

Did you ever think of the absentee problem in just this way?

The best way not to have absentees is to have every scholar present every Sunday, and the only way to do this is to get the interest of every scholar.

That is the big problem that each superintendent and teacher must solve for himself. But there are a number of plans that materially help us in arousing this interest, that are being used by successful Sunday School workers.

A teacher of Primary classes found that the little folk took a real pride in being present every Sunday if they were given a visible record of it. The teacher painted a morning-glory vine, on a small card, leaving the spaces where 26 blossoms should have been.

Every child at the beginning of the Quarter got a card, and every Sunday they came the teacher pasted on one of the blank spaces, a tiny seal blossom. Thus if the boy or girl came every Sunday for 6 months, he or she had a perfect vine with 26 blossoms.

For children a little older, another teacher worked out an equally successful plan. She cut strips of colored cardboard and on each of them wrote a Golden Text.

Every Sunday the boys and girls who came on time and repeated correctly the Golden Text, were given strips with the Golden Text on them.

Each strip was called a link, and as the strips were earned they were pasted in the form of a chain. At the end of the Quarter a perfect chain consisted of 13 links. Naturally each one wanted a complete chain and came if at all possible every Sunday, rain or shine.

Marion Lawrence, now General Secretary of the International Sunday School Association, years ago realizing that regular attendance at Sunday School should be recognized, devised the Robert Raikes Diploma System.

A Diploma is given at the end of a year for regular attendance, and for each successive year a seal is presented which can be attached to the diploma. In all, seven years' regular attendance may be recorded on the one Diploma.

The Robert Raikes Diploma System is being used with marked success in hundreds of Schools at the present time.

Still another successful plan to keep

the grown-ups or older boys and girls on time is a Class Quarterly Star Roll. This hangs on the class-room wall and each scholar's attendance is marked by a red star. On a rainy Sunday, those attending may be marked with a gold star. Any bit of good

The Greatest
IN THE
BOOK WORLD

The Bible

THE study of it helps to make character and character is the only thing that counts.

Come and study the Bible with us

at _____ Sunday
School every Sunday at _____ o'clock
Cordially,

Dear _____ 19__

 I missed you very greatly from the Class last Sunday. If you are ill, or if there is any trouble in your home, please let me know. I would like to do what I can to help. Be sure to be with us again in the Class next Sunday.

Your affectionate teacher,



PRESTERSON PUBLICATIONS, TORONTO

ABSENTEE POST CARD

work or special effort is rewarded by a silver star.

Of course, when any one is away, he should be visited if possible by the teacher during the week. If it is a case of sickness, the teacher may ask several of the members of the class to call too.

If the teacher hasn't time to make a visit, there are attractive post cards specially printed just for this very purpose, telling the absentees that they were missed and asking them to be sure to be on hand next Sunday. Though all of the above mentioned cost but a trifle, they have proved extremely valuable aids in the fight against absenteeism.

They will all be found illustrated and described in the 1917 Catalogue issued by the PRESBYTERIAN PUBLICATIONS. Prices are given below.*

-
- *Morning Glory Cards, 35c. a doz., \$2.50 a 100.
 " " Seals, 15c. per box of 100.
 Golden Text Chains, 4c. a quarter, per chain.
 Robert Raikes Diploma, 15c. each.
 " " Seals, 3c. each.
 Star Quarterly Roll with space for 30 names, 20c. each.
 Box of Stars—Red, Gold, Silver, Blue or Green, 15c. per box of 100 (only one color to a box).
 Absentee Post Cards, \$1.00 and \$1.25 a 100.



How One Cradle Roll Is Managed

By Mrs. H. S. Lee

It is now about four years since the Cradle Roll of Fairmount Church, Montreal, was started, and our experience has been that the Cradle Roll holds an important place in church life, and we believe it should be found in every congregation. It connects the child with the church, and shows the parents that we are interested in the little tots even before they reach the Sunday School age.

A child is placed on the Roll after baptism, and is retained on the Roll till it is promoted at the age of four years to the Primary School enrolment. The names of babies baptized are given me by the minister. I then make a personal call at the home, explain the object of the Cradle Roll to the mother, and leave the beautiful certificate, properly filled out, which I get from our own PUBLICATIONS Office in Toronto. These are much appreciated, and it is no uncommon thing to see, when one calls again, that the certificate has been framed and hangs on the wall.

As each birthday comes round, a birthday card is sent to reach the child on the morning of his birthday. To do this a Birthday Book is necessary. For this I use an ordinary college note book of a hundred and twenty-two pages. Each page is divided into three sections. Each section stands for a day, and the whole book covers every day in the year.

When I enrol a child, I enter his name and address under the proper date, adding the year of birth. Thus, when I turn up my book to any particular date, I can see at a glance all the babies and their ages, who are to receive cards that day.

Perhaps a word may not be amiss regarding the arrangement of the cards required. There are six different cards: First, Second and Third Year for boys, and the same for girls. These I keep separate by means of those cardboard leaders found in any office supply store. This makes it very easy to find any card required.

Cards are also sent to each child at Christmas.

Once a year at least we hold a party for the babies and their mothers. One of those little pink invitations, shaped like a cradle, is sent out about a week before. A programme of interest to mothers is arranged and refreshments served. Young ladies take charge of the babies, while the mothers enjoy themselves. At one of our parties we had ninety-three babies and their mothers.

I also keep in touch with the mothers by calling upon them from time to time. Many opportunities are thus offered for helpfulness. This is about all I have to tell, except to mention the Cradle Roll itself, which hangs in the church or Sunday School room. These may be had from our PUBLICATIONS in Toronto in different sizes to meet the requirements of any School.

The idea of the Cradle Roll is that the church claims the child from its earliest infancy, recognizes a responsibility for him, wants to watch over his development till he comes to maturity and has given his mature life to the service of God.

Montreal



The Superintendent and the Assistant Superintendent

By Rev. W. O. Rothney, B.D.

The first qualification of a Sunday School superintendent is personal character. His character should be above reproach, and his personality should command the respect of the School. It is what he is, even more than what he says or does, that makes potent his other qualifications. Absolute sincerity and seriousness of purpose should characterize all his efforts to further the interests of his School. The superintendent worthy of his position will be ready to make sacrifices for his School; he will give not only his time, and energy, and knowledge, but he will give himself for the realization of God's kingdom on earth.

In addition to genuine Christian character, the superintendent will require tact, so that

he may get his own way without antagonizing other officers. He will require patience, so that when he cannot carry out his plans he will still work and wait until he can. And will require executive ability to organize and manage his School in the most efficient manner.

Further, if he is to be successful he must, to some extent at least, be an educationist. He must know what a School is, and be able to distinguish between a School and a mob of children. He must know what teaching is, and be able to distinguish between a teacher and a talker. He must have clear cut ideas as to what methods should be adopted and what should be accomplished in each grade of his School, and he should know how to apply tests that will determine the success or failure of the work done in each class.

If a superintendent feels that he has not all these qualifications, there is no reason why he should feel discouraged, or contemplate giving up his work; his obvious duty is to set to work and cultivate the qualities which he finds lacking. He must keep himself in touch with the latest and most approved methods in religious education. To this end he might write to the Secretary of the General Assembly's Board of Sabbath Schools and Young People's Societies, or to some other authority, asking what literature he might most profitably read. When he has secured a list of the best books on Sunday School work, he should ask his library committee to have these books placed in the library without delay. Any congregation should consider it a privilege to provide such books for the use of the teachers and officers of its Sunday School.

The superintendent is responsible for the tone of the Sunday School. If it is disorderly, he is to blame; if it is irreverent, he is to blame; if it lacks life and energy, he is to blame. The School will be what the superintendent makes it. In fact, the School will be largely a reflection of himself. If he is orderly, reverent, prompt, cheerful, and hopeful, inspired with the importance of the work, the School is likely to be the same.

During the Sunday School session, the superintendent's duty is to superintend. He will not run about the room arranging seats, distributing hymn books, or showing late comers where to sit. There will be others to whom such tasks have been assigned. The superintendent cannot afford to take his eye off the whole School in order to attend to details. A simple signal should at once bring to his side a monitor to whom he could give instructions regarding details which he sees neglected. Needless to say, he will not teach a class unless the School is very small.

The most efficient superintendent, will be in his School from 15 to 30 minutes before

the hour for opening, to see that the School is ready and every office filled. He will make sure before the service begins that the programme which he has planned can be carried through smoothly, so that there will be no break, or discordant element in the proceedings of the day. He will preserve order from the time the pupils appear on the premises until they leave them again, and will at no time allow any disorder within the School-room. He will always open sharp on time, and will not need a bell to call the School to order. In a quarter of a minute after he takes his position at the desk, it should be possible to hear the clock tick. He will see to it that each part of the session gets its full amount of time, and that during the lesson period no one, not even himself, interrupts the teachers at their work.

Every Sunday School should have a superintendent-in-training, who will assist the regular superintendent. This officer should be comparatively young, selected for the office because of natural qualifications which fit him for the work of supervising. The superintendent will arrange to have him attend to certain matters of detail, and will more and more initiate him into the work of superintending the School. During the session the assistant will sit on the platform with the superintendent, and will more and more take part in the service until finally he will plan and conduct a whole session.



Annals of a Bible Class Teacher

By Frank Yeigh

A CASE OF TRANSFORMATION

One Sunday afternoon a youth entered a Bible Class room as a stranger.

He evidently felt as strange as he looked. Shyness marked every action, and he seemed to shrink from every advance by the reception committee men.

But he came, and he stayed—for four years!

He came as a freshman at the University, and well the name fitted him; he came as a country lad who had yet to make all his connections with the wider world, with the city, with life itself.

Though he was as silent as shy, his teacher was wise enough to discern sterling qualities in the blushing boy. One felt instinctively that he was a product of a Christian home, a Christian home in the country, and there is nothing better. The indefinable character such an environment gives was evident in the newcomer. It revealed itself in the straight look he gave you back.

He was nervous to the point of stuttering and stumbling over a Bible reference given

him to read, and the teacher once felt sorry that he had asked him. Such was the start of this bashful Bible Class member.

Four years or more have passed. Permit me to introduce you to Mr. Mackenzie (which isn't the name that he signs on a cheque), the young man who made a brilliant success in his Varsity course, winning a degree or two, and who now occupies an important position calling for expert knowledge of an unusual character.

Permit me to introduce you to Mr. Mackenzie, the superintendent of his Sabbath School, after teaching the Men's Bible Class, for a season or two. He is also Chairman of the Board of Managers of his church, and his pastor tells me, privately, that this once-upon-a-time bashful, self-effacing, stammering student, is now the most helpful and influential man in his congregation, and one of the best platform speakers too!

Why the transformation? Of course it

was in him all the time, and eventually it came out! But some of it came out, and found expression, in that Bible Class. He says so himself. During his membership he was first chosen by his fellow members as class treasurer, then secretary, climbing up until he became president.

Toronto



Sunday School Work in Korea

At a meeting of the Council of the Korea Mission of the Presbyterian Church in Canada, held at Ham Heung last June, Rev. J. G. Holderoft, of Pyeng Yong, conducted a conference on Sunday School Work. He urged three things as necessary to make the Sunday School a successful evangelizing agency, namely: 1. The adoption of proper standards for the School. 2. The finding of a General Secretary for Sunday School work in Korea. 3. The training of Sunday School teachers.

The Sunday School in Relation to Amusements

BY REV. A. MACGILLIVRAY, D.D.

There is a time to play and a time to laugh. The creator made us with capacities for both joy and sorrow. What we are to remember is, that these are but incidents of life, while life's great end is to follow in the footsteps of him who said: "I must work the works of him that sent me." To give one's thought and endeavor to pleasure is not living, it is, as the great apostle wrote to his younger brother Timothy, a death in life.

It may be said that it is not the Sunday School's work to provide amusement, and yet the Sunday School can be well employed in making the furnishing of wholesome, helpful and necessary recreation a part of its work, not of course, on the Lord's Day, although the work of the School, the assembling and dismissing, worship, offering and study can all be so directed as to contribute not only to the intellectual profit of all taking part, but also to their pleasure. Young and old will do well to remember that we are called upon "to serve the Lord with gladness," so that to the physically weary and to the mentally depressed, the services of God should be restful and encouraging.

We live in a pleasure loving age. We have added to the old questions: "What shall I eat?" "What shall I drink?" "Wherewithal shall I be clothed?" this other, "How shall I be amused?" There is call for both guidance and restraint. To make of life one holiday would be to destroy the holiday and defeat the end for which it is intended. Those entitled to rest are those who toil and only

after work does play and rest really come, and the play should send us back to our work recreated and with a keener relish for our task.

No hard and fast rule can be laid down as to what constitutes profitable recreation. Anything that makes the daily duties less attractive or work distasteful is dangerous and to be avoided. To go where the master would not have us go and where we would not have our teacher or mother see us, is a place to be shunned.

Life is a serious business, and, if profitably lived, must be taken seriously. Our pupils cannot learn too early that they are here for some high and noble purpose, that life's supreme quest is Christ's kingdom and the righteousness thereof, that to do good to the limit of one's opportunity is one's privilege, and that to give to pleasure more of one's thought, time or money than will be sufficient to rest and recreate tired and exhausted energies, is wrong, and, therefore, to be avoided.

"We are not here to play, to dream, to drift.

We have hard work to do, and loads to lift

Shun not the struggle; face it—'Tis God's gift."

The generation of young Canadians who will be worthy of their great heritage and equal to their mighty task, must place duty first and will only indulge in pleasure to the extent that it, fits them for their God-given work.

Toronto

A Message from the Premier

At the closing rally, on Feb. 6th last, of the 80th Annual Convention of the Sunday School Association of the Province of Quebec, the Premier of Canada, Sir Robert L. Borden, was represented by Mr. Richard Blain, M.P., of Ottawa, who read the following letter and message from Sir Robert :—

Ottawa, 2nd Feb., 1917.

Dear Mr. Blain,—

I thank you for your consent to represent me in the meeting at Montreal on Monday night. It is an exceedingly important gathering, and I should like very much to have been able to attend. Will you kindly explain to the meeting that the arduous care and work connected with my Parliamentary duties and the perhaps greater care and work connected with the preparation for the most momentous Imperial Conference ever held in the history of our Empire, make it imperative for me to decline the engagement which I should have, under other circumstances, very gladly accepted.

The assembly which you are to address is engaged in work which can, and I hope will,

bear rich fruit now and in the years to come, and I will therefore ask you to deliver to them this message :—

“Recognizing the indisputable fact that the foundational principles of the Christian state are largely shaped by the teaching which we give our children and youth in our Christian institutions, and recognizing the magnificent response to our Empire’s call from the young manhood of our Sunday Schools, Brotherhoods, and churches of Canada for the defence of liberty and continued civilization, the Government of which I have the honor to be its Premier acknowledges the value of the splendid work being done in all the Sunday Schools of our Dominion.

“We are well aware that the to-morrow of Canada is being shaped by the teaching of to-day. I am therefore in hearty accord with the plans and purposes of this vast army of coming citizens, and wish them godspeed.”

Believe me,

Yours faithfully,

R. L. BORDEN.

CLASS
RAIN CHECK
Date.....19.....
A check is given on each stormy Sunday to every member present.
Those holding the most checks at the close of the year will be suitably recognized.
KEEP THIS
<small>R. DOUGLAS FRASER, TORONTO</small>
<small>2 M—5-16</small>

A simple and effective device for stimulating class attendance on rainy Sundays is the “Rain Check” reproduced above. The giving of the check will be a pleasant recognition of the fidelity to the class shown in turning out on a wet day, and the promise of recognition at the year’s end to those holding most checks will keep up the interest. The “Rain Check” may be procured from PRESBYTERIAN PUBLICATIONS, Toronto, at 50c. a hundred, postpaid.

A Pacemaker

In teaching, as in the developing of power in other fields of effort, the need of a leader is evident, and there can be no better characterization of a teacher than to say that he is a pacemaker for life. The teacher himself should be a learner in order to give continual inspiration. Dr. Thomas Arnold, after he had been teaching for years, was asked why it was that he still spent several hours every day in study, and this "prince of teachers" answered, "I study that my pupils may drink at a living fountain, not a stagnant pool." It costs in sacrifice to be a teacher in the true sense. The teacher may feel the virtue go out of him, as the divine master himself felt it, but to be a teacher worthy of the name means that one must be willing to suffer.—Exchange



Pictures for the Beginners Department

By Rae Furlands

One Beginners teacher of long experience has several boxes of classified pictures. The broad classes are :

1. Spring, Summer and Easter.
2. Autumn and Thanksgiving.
3. Winter.
4. Christmas.
5. Missionary.
6. Miscellaneous.

These are again sub-divided and each sub-class placed in a large, strong envelope which bears the name of contents.

The first broad class contains envelopes marked : Birds and Nests. Butterflies. Flowers. Spring Scenes (such as, the work of the wind, a rainy day, farmer at work, etc.).

The divisions of the second class : Fruits. Vegetables. Grains. Farmers' Ingathering. Squirrels Storing Food, etc.

In the third class there are : Snow Scenes. Fur-bearing Animals.

The fourth class contains a variety of pictures relating to the birth of Christ, stars cut out, and child swaddled.

The fifth class consists chiefly of foreign children.

The sixth class is divided as follows : Children doing kind and helpful deeds of all sorts. Children at play. Children asleep. Children at church. Children praying. Families. Bread. Mill. Animals of many kinds. Rainbow. Flag. Notable people, as the king, the queen, our own minister. Bible characters (most of these being cut out from old picture rolls and papers). The Angelus. The Gleaners. Paper Dolls.

Two questions may now arise : What did

all these pictures cost ? And of what use are most of them ?

In answer to the first we might almost say, "Nothing." The Angelus and The Gleaners were seven cents each, and the paper dolls ten cents the set. The rest are good advertisements and pictures from illustrated papers and magazines. The flowers are nearly all cut out from the covers of seedmen's catalogues. Many of the pictures are cut out and mounted on strong paper or cheese cloth. The cutting out eliminates unnecessary portions. Some are full-page, simply torn from whatever they were in.

Of course the collection has taken both time and thought, and, to the owner, is invaluable.

The use of the pictures is manifold. Neither time nor space will permit all the uses to be given, but perhaps enough may be said to be suggestive.

As we know, the child understands and remembers better what he sees than that which he hears. Besides, the Beginners have not, as a rule, a large vocabulary and you may have a slightly different way of expressing yourself from those to whom he listens on the other six days of the week.

A familiar picture and a few words will impress a thought more definitely than a multitude of words. Or, the thought through the use of the picture, may be drawn from the children themselves, which is better than the teacher giving it.

Is a special missionary offering to be taken ? Of course the Beginners must have a part in it. From the missionary envelope the most suitable picture is selected, a few explanatory words given and the object of the offering made known. Then invite the children to help.

Are you going to teach a new hymn ? You will find one or more of your pictures of wonderful assistance.

One class of Beginners learned in a few minutes :

"Back of the loaf is the snowy flour,
And back of the flour, the mill ;
And back of the mill is the wheat, and the
shower,
And the sun, and the Father's will,"

by being shown pictures of the emphasized words placed one behind the other on the board.

There will rarely be a Sunday when you will not be glad of one or two from your collection to supplement the Story Picture in your lesson.

The Angelus is suitable as a permanent picture for your room. It, or something equivalent, should be referred to now and

again to keep the thought of reverence at prayer time before the children. It helps to make them conscious of it, but the reverent manner of the teacher is the best aid in this.

The paper doll set is used in bringing out the thought of the child's clothing. God clothes the bird, the animal, the child, the earth, etc.

Thus the familiar pictures are given high associations which will recur to the child's mind again and again as he sees them every day.

One thing to be careful of is, not to use too many at one time, and to use only those which are really to the point.



The Primary Song : Why ? What ? When ? How ?

By Mrs. C. M. Hincks, B.A.

1. *Why?* Why should we have Primary songs in our Primary Departments? Why not confine ourselves to the good old hymns in our hymnals? We might as well ask: Why have kindergarten songs in our kindergartens? Why not teach our children beautiful, classical love lyrics or majestic, martial airs?

Surely, the purpose of music in the Primary Department is to influence the child, to create in him feelings of worship, love and thanksgiving, and, moreover, to give him an opportunity for expressing these feelings of reverence, love and gratitude. Now, to accomplish this purpose, it would seem essential that the songs be graded just as the stories are graded.

Every thought and every word should be intelligible to the child. If he fails to understand what he is singing, the song loses much of its influence. It cannot inspire love and joy and goodness, it cannot afford an opportunity for self-expression, if the words uttered mean nothing to the little singer. True, there are occasional genuine Primary songs in our hymnals, such as "Once in royal David's city" and "All things bright and beautiful," but we must go beyond these to obtain songs to meet all the needs of our Department.

2. *What?* In choosing our songs we must give thought to the music, the words and the purpose. The music should be good and in harmony with the thought; tender and reverent where the thought is solemn and sacred, and bright and joyous where the words are expressive of joy and thanksgiving, so that the child will be filled with the mere joy of singing. Just here, however, let us beware of the too vivacious, secular music, which may be suitable for certain purposes, but not for our Sunday services.

Secondly, the words, as has been said, must be simple and intelligible. In some hymns and songs a difficult verse may be omitted or a difficult word altered or explained.

The purposes of our Primary songs are many. There will be the reverential song, chosen as an opening song to create the desired atmosphere for the prayer to follow. There will be the song of greeting to new and returned scholars, the song for the happy child who has reached another birthday, the Cradle Roll song for the new baby brother or sister, the offering song expressive of gratitude to God and a desire to return his kindness. Perhaps there will be a seasonal song or a song connected with last Sunday's lesson, leading up naturally to the new story. Or, after the story and hand work, may come a song emphasizing to-day's lesson or else a simple little prayer song before closing.

3. *When?* Every superintendent of a Primary Department, who thoughtfully plans her Sunday programme, knows what an important part the hymns and songs form in that programme and considers with care the best time to introduce each song. There are two parts to her programme, the worship part and the instructional part. Now, care must be taken not to introduce instruction of new things into the period of worship, else the novelty is apt to lessen the feeling of reverence. Just as there is a period for teaching the new story each Sunday, so there should be a period for teaching the new song or verse of a song. Once this has become familiar in thought and tune, it can be used in the worship service. This period of approximately ten minutes should come preferably after the opening period of worship and before the story.

Again, the new song should be introduced at such a time in the year as to be in accord with the lessons or the seasons; a shepherd song when the stories deal with David or the Good Shepherd; a missionary song when missionary lessons occur; a snow song on a wintry day, when the children's thoughts are filled with delight over God's gift of soft, white snow; a spring song on a balmy day, when the ice is melting and the children come to us with eager accounts of the first crow or robin. Such care as this for harmony of song, story and season will make a much deeper impression on our little pupils than can any haphazard method.

4. *How?* Never let the singing of a song or the manner of teaching it be a mere business. Sacrifice rather accuracy in tune than the thought and feeling that go with the song. Children are so eager to sing, we and them in such a responsive mood for this phase of the programme, that we should find great joy in the teaching. Above all, let us come well

prepared to teach, just as we would come prepared to tell the story, ready to develop the thought with picture, object or blackboard, ready to explain the puzzling word, ready to lead the little voices in the difficult passages of the music. Let us take care that our voice and manner be in harmony with the thought as we say or sing the words. Thus the children, so strongly imitative, will adopt the reverential or joyous voice and attitude.

Make them love the words and music and they will interpret them aright, singing softly as they think of the dear Baby Jesus asleep in the manger, or joyously at the thought of sparkling snow and Christmas bells. If they are made to love their songs they will quickly memorize them and sing them in their homes; indeed some teachers give their little pupils words and even the air of the songs to take to mother, a method which not only tends to improve the Sunday singing, but also to win the interest and cooperation of those at home.

Toronto



How Teachers of Juniors and Parents May Get Together

By Mabel Crews Ringland, B.A.

"If the parents only took an interest and tried to help a little, how much more I could accomplish with the boys and girls." So the teacher of the Juniors often somewhat impatiently exclaims, while at the same time more than one parent may be thinking, "I'd like to help son's or daughter's teacher if I only knew how to go about it, or what I could do." Thus things go on in about the same way, and parents and teacher, who are both working toward the same end, that of developing and enriching the child-life, fail to cooperate, or in other words, to get together.

It is very easy for us as teachers to lay all the blame on the parents, but I venture to say that in nine cases out of ten if we asked ourselves pointedly: "Have I done my share to enlist the interest and sympathy of the parents?" we should be forced to admit that we hadn't gone even *half-way* in bridging the gap. We are such busy people that we hesitate to add to our responsibilities, little realizing what great results might be obtained by even a slight effort on our part.

What, then, can you as a busy teacher do that will really count, without requiring too much time? Do you call at the home even once a year and have a friendly chat with the mother of each scholar? Do you send a cheery note or a few flowers when the child is sick; a game or a home-made puzzle to while away the long hours when he is recover-

ing? Aren't these simple methods within the reach of every one, for even in many country districts there are the telephones and the Rural Mail Delivery.

Have you ever had the parents refuse a definite invitation to attend the Sunday School on a special occasion? Most of them don't think of coming unless invited by the teacher, but are only too glad to do so if they are really wanted. Then is your chance to have an exhibition of the work the Juniors have done—notebooks, bookmarks, maps, illustrated hymns and the like, which will arouse the interest and cooperation of some mothers or fathers who may have discouraged the work chiefly because they didn't understand and wondered what it was all about. I have found this one of the most helpful means, when time did not permit frequent visiting.

Social gatherings of parents and children in the Sunday School develop friendliness and good spirit, but cannot take the place of the occasional Sunday visit to the class, which shows the parents the nature of the work and the kind of teaching their children are receiving. They have a perfect right to know.

The ways in which the parents can help to make the teacher's lot an easier one are many, and often need only to be suggested to be acted upon. Getting the children to School regularly, on time, and with their offering, depends largely on the cooperation of the home, while securing regular use of the Junior Work and Study Book, the daily Bible Readings, and the making of notebooks, is practically impossible unless some one who sees the child oftener than does the teacher, tactfully jogs his memory occasionally, is ready with help in case of difficulty, and makes the results to be obtained seem worth the effort. Most parents are only too glad to have their child form the habits of daily Bible reading and systematic giving, as well as to see him storing away memory gems at this period when the memory is so receptive and so eager for food. If they will hear him the memory passages and encourage him in talking about the lesson each Sunday after School, the boy or girl will not only be greatly helped but delighted that his parents take such an interest in what he is learning. Of course there may be an occasional case where your efforts will not be appreciated, but this will be more than compensated by the genuine support you will receive from the majority of the parents.

In many other ways which I have not mentioned the teacher can make of the home an invaluable ally, which will render her teaching doubly effective and increase her joy in the great work she has in hand.

Toronto

WHAT OTHERS ARE SAYING

Great Teachers and Great Subjects

The great teacher always has a great subject. This is partly because he instinctively finds his way to a great subject, and partly because his subject, entering into him, makes him great.—Professor E. A. Wicher, in *Christian Educator*

In What Life Consists

Life does not consist in getting ready to live. There is no such thing as a reservoir of impulses, feelings, convictions, which may be emptied upon a waiting world at some convenient time. The religious life, like a dynamo, must discharge its energies as fast as they are generated. Our best preparation for future life is when every day of the present life is filled with duties honestly faced and opportunities courageously accepted.—*North American Student*

Needs the Boy

It is important to remember that the church needs the boy. It needs him for certain odd jobs. When these jobs are given to his sister, or mother, or are done by the minister himself, he should not be too severely reproached if he concludes that the church regards him as insignificant or useless, or even a stumbling block. Giving him these jobs not only fits him into his place in the life of the church, but at the same time passes him through a valuable apprenticeship to a mastery of efficiency in work, support, leadership. A glance at the pillars of the church, whether male or female, reveals those who have enjoyed such an apprenticeship. If the church needs the man, it first needs the boy.—*The Heidelberg Teacher*

The Checker

"Checker" is the name given to a man whose duty it is to keep a record of all cars brought into a station yard, and particularly into a divisional point. At some centres the number of cars passing in and out is very large. But if some one at the head office wants to locate a car all he has to do is to communicate with the checker.

That is the way men deal with their possessions! How much better we might ask is a man than a sheep or a car?

Those who work with churches know that the loss of members and adherents through removals is very heavy. Pastors find members and adherents sometimes by accident that they should have been notified about.

Our Sunday Schools lose many bright and promising scholars in the same way. We need an efficient checker, whose business it is to keep trace of all who pass in and out. "The children of this world" can teach the church many lessons about efficiency and organization. This matter of "checking" is one of the ways.—*S.S. Banner*

Working Through Gasoline

We know one man in a Southern town who cannot speak in public or pray in public, who has perhaps but one talent, and that is a seven-passenger automobile, in which he puts nine or ten people every Sunday afternoon and carries them out many miles into the country, through rain or snow, dust or mud, to a flourishing mission Sabbath School. And if any part of our earthly belongings, which are consecrated to the master's service, shall be seen again in the world to come, we feel sure that this seven-passenger car will be there.—*Earnest Worker*

The Bible and Busy Men

The busier a man is, the more he needs the Bible. It will save him time if he gets the best Book in the world to help him. There is no book equal to the Bible in the realm of religion and service, of comfort and hope, of such vitality, virility and vision.—*Westminster Teacher*

The Parents' Department

The purpose of the parents' department is to aid the parents of the children to gain the information and equipment to best instruct their children in morals and religion; and to inspire them to genuinely undertake the task. It aims to bring to their attention literature both about the child and about religion, and to bring to the home the impression that the church is deeply interested in having the child instructed in the home in things religious; also to create in the minds of the parents the realization that the funda-

mental obligation for the religious instruction of the child rests with the parents; that the Sunday School can never take the place of the home, and that in fact religious instruction of the Sunday School is simply a make-shift as contrasted with what the home can and ought to do.—Rev. A. W. Beaven, in The Superintendent

The Strategic Value of the Junior Department

The Junior period is important because it includes one of the early stages of development of the religious life. Every later period must build upon the work of these earlier days; therefore it is imperative that the utmost be done to get the child properly started. Of the several considerations which might be given, only two will be discussed here to show the strategic value of the work of this period.

First. This is the best time for forming impressions. It is the aim of every true religious leader to not only make good impressions, but also to make them in such a way that they will be permanent. Here we fall back on an old familiar illustration. When iron is heated, impressions are most easily made when it is white hot. But in direct proportion to the ease with which they are

made, they are as easily effaced. And at that time it is possible to establish only the general form which the iron is to take. For the more delicate touches a period is selected midway between the extreme hot and the cold. It is then harder, but still comparatively easy to shape the iron. If it can be held in that shape for even a short time, it becomes much harder to change. The junior children are in this stage. The formative period extends into later years, but the junior age is a time best suited for making lasting impressions. The once pliable life is now gradually assuming shape; habits are beginning to form. The life is now becoming so fixed that it will take a mighty force in later years to remold.

According to Professor James, about ninety per cent. of our actions are performed through force of habit. Many of those that will be fixed by maturity are being formed in this junior period. The young life is anxious for associates, for boon companions. The boys and girls are eager for new knowledge, asking numberless questions, and devouring books to secure it. How important it is that at such a time the growing life have the guidance of careful instructors, who in turn will be guided by the divine Father. Only such influence can make it possible for righteous acts to be natural, the *habitual* expression of the mature life.—Howard C. Bennet, in the Graded Sunday School Magazine

THE S. S. AND Y. P. S. BOARD

The space in this Department is at the disposal of the General Assembly's Board of Sabbath Schools and Young People's Societies, of which Rev. J. C. Robertson, B.D., and Rev. C. A. Myers, M.A., Confederation Life Building, Toronto, are the Secretaries, and is devoted to the plans, policies and work of the Board.

A Spring Rally

For nearly a whole generation our church has had a Rally Day Programme for all its Sunday Schools, in the fall. It has become one of the established and most popular institutions in the church, and there is no intention at the present time of making any change in this connection. The Board feels, however, that the time has fully come when something more might be done for the smaller country Sunday Schools that close during the winter months.

It has, therefore, been decided to prepare a special Spring Rally Programme for all these Schools and for any others who desire

to use the same. As spring comes at a somewhat uncertain date in various parts of Canada, and certainly not at the same time in all parts, no fixed date will be given on which this Programme should be used, but each School will be free to choose the time most suitable for itself. Full information may be obtained from the General Secretary.



Older Boys and Girls and Their Religious Needs

There are two very strong arguments why boys and girls in their early teens should receive helpful guidance from older people.

First, they are changing so rapidly during this period that they cannot be at all sure of themselves, and second, at this very time, they are making most of their great life decisions.

But if older people are to be really helpful leaders and guides, it is necessary that they should know the needs of boys and girls at each stage of their development, and know also how to meet these needs and help them to realize in their lives the ideals expressed in their characteristics.

It is generally accepted that the work of the church for boys and girls of this period can be best accomplished by organizing them in separate groups or classes. But whatever one's own judgment may be in that matter, there are some fundamental requirements which must be met :

1. There must be a worthy standard or aim placed before all the boys and girls, setting forth in an attractive form the Christ-life as their ideal.

2. The best possible organization must be provided for carrying on their work.

3. A suitable programme must be outlined through which they may receive all available help in striving to reach the standard set up.

4. A leader is needed, whose personality will both consciously and unconsciously inspire them to all that is highest and best.

These are the essential requirements for Boys' Work, as outlined in Canadian Standard Efficiency Tests, and in Girls' Work, as outlined in the Canadian Girls in Training, both of which have been endorsed by the Board as presenting their plans and ideals for older boys and girls.

Pamphlet No. 3 prepared by the Board, entitled *Older Boys and Girls and Their Religious Needs*, provides a brief and clear statement of ways and means by which this work may be done. "Building on the foundation laid in previous years the aim is to provide through instruction, training and influence, true Christian character expressed in right living and efficient serving."



Presbyterial Institutes

The Synod of Hamilton and London, through its Committee on Sabbath Schools and Young People's Societies, has made a specialty of Presbyterial Institutes for the promotion of religious education. The Presbyteries of this Synod are well adapted to this plan of work, as they are all quite compact, and eight to twelve congregations can easily send representatives to any selected central meeting place at a minimum expense.

Under the convenership of Rev. Dr. Dickie of Chatham, all the Presbytery Convensers

met last September, carefully discussed plans and agreed that such a series of Institutes would be carried out in every Presbytery during the ensuing year. Already this has been accomplished in almost every case, and the remaining Presbyteries will probably have done so before the meeting of the General Assembly in June.

The plans as carried out by the Presbytery of London in February, under the convenership of Rev. W. J. Knox, may be given as typical :

The first page of their programme had the following statement :

"Let every congregation, however small or however large, have at least the following selected representatives at the Institute in the district :

- "1. *The Minister*. He should have the right conception of the nature of religious education and its place in the life of the congregation.

- "2. *The Superintendent of the Church School*. He should be familiar with the best equipment and material for the work of religious education, and with the most approved methods of organization.

- "3. *Two Teachers*. They should know the main facts of child development, how best to influence those in their class, and how most effectively to use the Bible to that end.

- "4. *Two Representative Young People*. They should be in training to render some definite, helpful service in connection with the work of the kingdom.

- "5. *Two Members of Session*. The Session has supervision of all work in religious education, and should understand its underlying principles."

The second and third pages outlined the programme for the afternoon and evening, requiring only one outside speaker who was expected to explain clearly the plans of the Board in regard to A Unified Curriculum of Religious Education, and Training for Leadership. Local leaders and the delegates present very profitably occupied all the rest of the time in discussion and conference.

The last page of the programme gave the names of the six centres at which Institutes were to be held, the date of each, and the names of all the congregations which were expected to send representatives to each Institute.

Each meeting included a small group of selected people who had met not for entertainment but for business, and who were ready for serious discussion of important questions.

The attendance and the interest at all these Institutes were such as greatly to encourage the committee in charge by demonstrating

the wisdom of this plan for bringing the programme of religious education approved by the General Assembly, directly to the workers in the local congregations.



S. S. Institutes in Saskatchewan

In planning for Sunday School Institutes, our men are careful to plan economically, so that every School may be represented conveniently and at the minimum of cost and trouble. For example, in Abernethy Presbytery, in the Synod of Saskatchewan, the Institutes are planned for along the line of railway,

leaving it to the minister of each place where an Institute is to be held, to get the Sunday School and Y.P.S. workers in from the country. In this way, every Sabbath School in the Presbytery is conveniently reached. Moreover, the Federation movement in S.S. and Y.P.S. work amongst the Methodists, Presbyterians and other denominations in Saskatchewan makes it possible for the representatives of the Schools of the various denominations to benefit by any Institute which may be held, as each denomination, when planning for its Institutes, invites all the other Schools of the district to participate with them in the benefits of the Institute.

RESULTS OF TEACHER TRAINING EXAMINATIONS

The following have successfully passed the Teacher Training Examinations, and have received Certificates and Diplomas from the office of Rev. J. C. Robertson, General Secretary for Sabbath Schools and Young People's Societies, Toronto, in the First Standard and Advanced Standard Teacher Training Courses, respectively :

FROM JANUARY 16 TO FEBRUARY 15, 1916

I. FIRST STANDARD COURSE

- Wolfville, N.S.*—Rev. G. W. Miller, Minister. *The Old Testament, The New Testament* : Florence West.
Cardinal, Ont.—Rev. D. H. Currie, Minister. *The Teacher* : Katherine MacKenzie, Janie K. McQuade, Myrtle H. Corley, Willie Grant.
Hagersville, Ont.—Rev. J. M. Whitelaw, Minister. *The New Testament* : Addie Hobbs, Thelma Helin, Eva Featherston, Hazel B. Smith.
Bridgeburg, Ont.—Rev. C. H. Lowry, Minister. *The Old Testament* : Mrs. Russel Barton.
Auburn, Ont.—Rev. A. Laing, Minister. *The Old Testament* : Gordon Young, R. M. Young, Ruth C. Young, M. B. Laing.
Winnipeg, Man.—Rev. D. N. McLachlan, Minister. *The New Testament* : D. B. MacDonald. **Diploma—D. B. MacDonald.**

II. ADVANCED STANDARD COURSE

- Rockburn, Que.*—Rev. Robert McCord, Minister. *The Teacher and the School* : Pearl L. Goldie, Gertrude J. Middlemiss, Ada L. Steele, Mrs. George A. Rennie.
Hamilton, Ont., Normal School.—Rev. S. B. Russell, Instructor. *The Books of the Old Testament* : 21 Candidates.
Port Elgin, R.R. 2, Ont.—Rev. W. J. Watt, Minister. *The Books of the Old Testament* : Mary E. Smith.
Selkirk, Man.—Rev. W. L. Findlay, Minister. *The Books of the Old Testament, From One to Twenty-one* : S. E. Moody, Gertrude Sutherland, E. J. Flint, Julia McC. Davey, Margaret L. Macdonnell.

N.B.—The next regular examination will be held the end of June. Information may be had from Rev. J. C. Robertson at the above address.

HOW THE WORK GOES ON

Every Protestant Sunday School in Regina has the Canadian Standard Efficiency Tests for teen age boys in operation.

There are Home Departments in 11 out of the 21 Sunday Schools represented in the membership of the Markham, Ont., Township S. S. Association.

The total enrolment in four Daily Vacation Bible Schools held in Toronto during the

summer of 1916 was 680, and the average daily attendance was 323. Of the scholars 513 were Canadians ; 95 English ; 34 Scotch ; 7 Americans ; 9 Russians ; 5 Irish ; Polish 5 ; Welsh 4 ; Italian 2 ; Danish 1 ; Dutch 1.

Religious Education is to have a prominent place amongst the subjects to be taught in the new Christian University at Tsinanfu, Shantung Province, China. Rev. J. D.

MacRae, B.D., of our Honan Mission staff, who is to be one of the teachers in the University and who is now at home on furlough, has been asked to make special preparation for teaching this subject.

The first building for Sunday School and Teacher Training work for Japan is now being erected in the city of Kobe. It is to stand on the grounds of a Christian University, which has an enrolment of 800 students. About twelve years ago, courses in Sunday School normal training, Sunday School history and other branches of child pedagogy were introduced into this University.

Rev. J. H. Miller, Cedar Cottage, Vancouver, B.C., writes: "We had a most promising work amongst boys, but in the early spring (of 1916) the whole thing was changed by 8 of the boys and two boy leaders enlisting. It has so broken up our boys that we have not been doing much at the Canadian Standard Efficiency Tests yet. We are just ready now to make another move with the younger boys."

Miss Ada Ward, the brilliant English chalk artist, who spent four months in giving entertainments to the soldiers on the Western Front and who has herself been a Sunday School teacher, as the results of her personal observation of the men in the trenches, bears the most earnest and unqualified testimony to the influence of the Bible Class and Sunday School in the lives of the men. She assures teachers that the fruit of their labors is to be seen in the lives of lads who may have seemed to be the most careless and unimpressionable of their scholars, but in whose hearts the good seed had found a lodgment.

The business of the Annual Meeting of the King Street Presbyterian Church School, London, Ont., included: 1. Reports of

Departments.—Cradle Roll, Beginners and Primary, Junior and Intermediate: Organized Classes, 8 in all; Officers,—Recording Secretary, Statistical Secretary, Treasurer and Electrician; Committees,—Music, Lantern Slide, Entertainment, Armenian Relief, and Paper Chase. 2. Election of Officers and Committees, Presentation of Certificates, Missionary Reports and Plans and for Primaries, Junior and Intermediates and Young People. 3. Greetings from the Public School and from the City S.S. Association. Surely, a full and interesting evening's programme this must have been, and a fine start for the work of a new year.

Summer Schools for training in various forms of Christian service are being arranged for as follows. *For General Sunday School and Young People's Work*: Berwick, N.S., Aug. 10-17; Sackville, N.B., Aug. 3-10; Knowlton, Que., July 20-30; Kingston, Ont., July 2-9; Geneva Park, Ont., July 9-16; Grimsby, Ont., July 2-9; Manitoulin Island, Ont., July 11-18; Lake Dauphin, Man., July 11-18; and Schools in Saskatchewan, Alberta and British Columbia, with dates and places to be announced later. *For Leadership in Missions*: Wolfville, N.S., July 23-30; Knowlton, Que., July 12-19; Whitby, Ont., July 3-10. *For Leadership in Boys' Work*: Big Cove, N.S., June 30—July 4; Prince Edward Island, July 14-21; Chipman, N.B., July 14-28; Camp Kanawana, Que., July 7-14; The Thousand Islands, Ont., July 14-21; Fishers Glen, Ont., July 21-28; Geneva Park, Ont., July 28—August 4; Lake-of-the-Woods, Man., June 30—July 7; Souris, Man., July 21-28; Lumsden Beach, Sask., July 7-14; Sylvan Lake, Alta., July 6-14; Ocean Park, B.C., July 4-11. *For Leadership in Girls' Work*: Y. W. C. A. Summer Conferences, Elgin House, Muskoka, Ont., June 21-30. The above list, in some particulars, is subject to change.

A WORD FROM THE BUSINESS MANAGER

MOTHER'S DAY

For some years past the second Sunday in May has been set aside as MOTHER'S DAY.

"Honour thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee."

It is only fitting that the Sunday School should hold a special Mother's Day Service, for the Sunday School is largely dependent on the mothers. Many a teacher's task is made easy and pleasant by the preparatory work of the mothers in the home.

Too often boys and girls do not get even a hint of how much their mother means to them

until it is too late. Did you yourself, until you grew up?

Mother's Day celebrated in the Sunday School with the mothers present at the service serves a twofold purpose: *first*, to honor publicly the mothers and to acknowledge the Sunday School's debt to them; and *second*, to bring home to the boys and girls what they owe to their mothers.

An Order of Service for Mother's Day as well as Invitation Post Cards and Souvenir Buttons may be obtained from PRESBYTERIAN PUBLICATIONS, Church and Gerrard Sts., Toronto.

OUR SUNDAY SCHOOL PERIODICALS

ILLUSTRATED PAPERS

EAST AND WEST (Weekly). 75c. per year. Two or more to one address, 60c. per year, 15c. per quarter. (May begin with any date).

THE KING'S OWN (Weekly). 40c. per year. Five or more to one address, 30c. per year, 8c. per quarter. (May begin with any month).

JEWELS. 30c. per year. Five or more to one address, 25c. per year, 7c. per quarter. (May begin with any month).

UNIFORM SERIES

TEACHERS MONTHLY. 70c. per year, 18c. per quarter. 2 or more to one address, 60c. per year, 15c. per quarter.

PATHFINDER. (A monthly Bible Class and Y.P.S. Magazine), 50c. per year, 13c. per quarter. 2 or more to one address, 40c. per year, 10c. per quarter.

HOME STUDY QUARTERLY. 5 or more to one address, 20c. per year, 5c. per quarter.

INTERMEDIATE QUARTERLY. 5 or more to one address, 20c. per year, 5c. per quarter.

PRIMARY QUARTERLY. 5 or more to one address, 20c. per year, 5c. per quarter.

HOME STUDY LEAFLET. 5 or more to one address, 7c. per year, 2c. per quarter.

INTERMEDIATE LEAFLET. 5 or more to one address, 7c. per year, 2c. per quarter.

PRIMARY LEAFLET. 5 or more to one address, 7c. per year, 2c. per quarter.

COLORED LESSON PICTURE ROLL, \$3.25 each per year, 82c. each per quarter. (Includes American postage).

COLORED LESSON PICTURE CARDS (Corresponding to Roll), 12c. each per year, 3c. each per quarter. (Includes American postage).

DEPARTMENTAL GRADED SERIES

BEGINNERS DEPARTMENT

FOR THE TEACHER :

BEGINNERS TEACHER'S QUARTERLY. 48c. per year, 12c. per quarter.

BEGINNERS PICTURE ROLL. \$3.25 per year, 82c. per quarter (American postage included).

FOR THE SCHOLAR :

BEGINNERS BIBLE STORIES. 20c. per year, 5c. per quarter.

PRIMARY DEPARTMENT

FOR THE TEACHER :

PRIMARY TEACHER'S QUARTERLY. 48c. per year, 12c. per quarter.

PRIMARY PICTURE ROLL. \$3.25 per year, 82c. per quarter (American postage included).

FOR THE SCHOLAR :

PRIMARY BIBLE LESSONS. 20c. per year, 5c. per quarter.

PRIMARY HAND WORK (13 sheets per quarter in envelope). 32c. per year, 8c. per quarter.

JUNIOR DEPARTMENT

FOR THE TEACHER :

JUNIOR TEACHER'S QUARTERLY, 48c. per year, 12c. per quarter.

FOR THE SCHOLAR :

JUNIOR WORK AND STUDY LESSONS. 36c. per year, 9c. per quarter.

INTERMEDIATE DEPARTMENT

INTERMEDIATE TEACHER'S MANUAL. 60c. a year, in four parts, 15c. a part.

PUPIL'S TEXT-BOOK (with map or picture supplements) in four parts, 50c. a year, 12½c. a part.

SENIOR DEPARTMENT

SENIOR TEACHER'S MANUAL. 60c. a year, in four parts, 15c. a part.

STUDENT'S TEXT-BOOK. In four parts, 50c. a year, 12½c. a part.

Lesson Calendar : Second Quarter

1. April 1 Jesus Gives Sight to the Blind. John 9 : 1-11, 35-38.
2. April 8 Jesus Raises Lazarus from the Dead (Easter Lesson). John 11 : 17-27, 43, 44.
3. April 15 Jesus the Good Shepherd. John 10 : 7-18.
4. April 22 Jesus Anointed at Bethany. John 12* 1-11.
5. April 29 Jesus Welcomed as King. John 12 : 12-19.
6. May 6 Jesus the Servant of All. John 13 : 3-15.
7. May 13 Jesus the True Vine. John 15 : 1-13.
8. May 20 The Importance of Self-Control (Temperance Lesson). Isaiah 28 : 1-13.
9. May 27 The Holy Spirit and His Work. John 15 : 26, 27 ; 16 : 7-14.
10. June 3 Jesus Betrayed and Denied. John 18 : 1-11, 15-17.
11. June 10 Jesus Crucified. John 19 : 16-22, 25-30.
12. June 17 The Risen Lord. John 20 : 2-16.
13. June 24 REVIEW—The Purpose of John's Gospel. Read John 21 : 15-25.

AN ORDER OF SERVICE : Second Quarter

Opening Exercises

I. SINGING. Hymn 252, Book of Praise.

Who is on the Lord's side ?
 Who will serve the King ?
 Who will be His helpers
 Other lives to bring ?
 Who will leave the world's side ?
 Who will face the foe ?
 Who is on the Lord's side ?
 Who for Him will go ?
 By Thy call of mercy,
 By Thy grace divine,
 We are on the Lord's side,
 Saviour, we are Thine !

II. SHORT PRAYER. All remain standing.

III. RESPONSIVE SENTENCES. 1 John 4 : 9-12, 18, 19.

Superintendent. In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him.

School. Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins.

Superintendent. Beloved, if God so loved us, we ought also to love one another.

School. If we love one another, God dwelleth in us, and his love is perfected in us.

Superintendent. There is no fear in love ; but perfect love casteth out fear.

All. We love him, because he first loved us.

IV. SINGING. Hymn 213, Book of Praise.

V. PRAYER ; closing with the Lord's Prayer, repeated in concert.

VI. SINGING. Psalm or Hymn Selected. (This selection may usually be the "Lesson Hymn" in the PRIMARY QUARTERLY. See each lesson.)

VII. READ RESPONSIVELY. See SCRIPTURE PASSAGE FOR OPENING WORSHIP in the TEACHERS MONTHLY, in connection with each lesson (given also in the DEPARTMENTAL GRADED QUARTERLIES).

VIII. SINGING. See Memory Hymns in the TEACHERS MONTHLY in connection with each lesson (given also in the Departmental

JUNIOR, PRIMARY and BEGINNERS TEACHER'S QUARTERLIES).

IX. READING OF LESSON PASSAGE.

X. SINGING. See HYMN FOR OPENING WORSHIP in the TEACHERS MONTHLY in connection with each lesson (given also in the DEPARTMENTAL GRADED QUARTERLIES).

Class Work

[Let this be entirely undisturbed by Secretary's or Librarian's distribution or otherwise.]

I. ROLL CALL, by teacher, or Class Secretary.

II. OFFERING ; which may be taken in a Class Envelope, or Class and Report Envelope. The Class Treasurer may collect and count the money.

III. RECITATION. 1. Scripture Memory Passages. 2. Catechism. 3. The Question on Missions. (See TEACHERS MONTHLY, in connection with each lesson, and all QUARTERLIES and LEAFLETS, both Uniform and Departmental, except the BEGINNERS TEACHER'S QUARTERLY and BEGINNERS BIBLE STORIES.)

IV. LESSON STUDY.

Closing Exercises

I. SINGING. Hymn 404, Book of Praise.

II. REVIEW FROM SUPERINTENDENT'S DESK ; which, along with the Blackboard Review, may include one or more of the following items ; Recitation in concert of Verses Memorized, Catechism, Question on Missions, Memory Hymn (see also Departmental JUNIOR, PRIMARY and BEGINNERS TEACHER'S QUARTERLIES), Lesson Title, Golden Text and Heads of Lesson Plan. (Do not overload the Review : it should be pointed, brief and bright.)

III. RESPONSIVE SENTENCES. Prov. 3 : 5, 6.

Superintendent. Trust in the Lord with all thine heart ; and lean not unto thine own understanding.

School. In all thy ways acknowledge him, and he shall direct thy paths.

IV. SINGING. Hymn 508, Book of Praise.

V. BENEDICTION.

Lesson I.

***JESUS GIVES SIGHT TO THE BLIND**

April 1, 1917

John 9 : 1-11, 35-38. Study John 9 : 1-38. †Scripture Memory Verses.

GOLDEN TEXT—I am the light of the world.—John 9 : 5.

1 And as ¹ *Je'sus* passed by, he saw a man ² which was blind from *his* birth.

2 And his disciples asked him, saying, ³ Master, who did sin, this man, or his parents, that he ⁴ was born blind?

3 *Je'sus* answered, Neither ⁵ hath this man sinned, nor his parents : but that the works of God should be made manifest in him.

4 ⁶ I must work the works of him that sent me, while it is day : the night cometh, when no man can work.

5 ⁷ As long as I am in the world, I am the light of the world.

6 When he had thus spoken, he spat on the ground, and made clay of the spittle, and ⁸ he anointed ⁹ the eyes of the blind man with the clay,

7 And said unto him, Go, wash in the pool of *Silo'am*, (which is by interpretation, Sent.) He went ¹⁰ his way therefore, and washed, and came seeing.

8 The neighbours therefore, and they which ¹¹ before

Revised Version—¹ he, ² *Omit* which was ; ³ Rabbi ; ⁴ should be born ; ⁵ did this man sin ; ⁶ We ; ⁷ When I ; ⁸ *Omit* he ; ⁹ his eyes ; ¹⁰ away therefore ; ¹¹ saw him aforetime ; ¹² a beggar ; ¹³ Others ; ¹⁴ It ; ¹⁵ No, but he is like him. He said ; ¹⁶ They said therefore ; ¹⁷ then ; ¹⁸ The man ; ¹⁹ *Omit* the pool of ; ²⁰ so I went away and washed ; ²¹ finding him, he said, Dost ; ²² And who ; ²³ may ; ²⁴ *Omit* And ; ²⁵ he it is that speaketh.

LESSON PLAN

- I. The Blind Man, 1-3.
- II. The Light of the World, 4-7.
- III. The Opened Eyes, 8-11.
- IV. The Son of God, 35-38.

DAILY READINGS

(By courtesy of I. B. R. Association, Mr. S. C. Bailey, Hon. Secretary, 56 Old Bailey, London, England.)

M.—*Je'sus* gives sight to the blind, John 9 : 1-11.
T.—*Je'sus* gives sight to the blind, John 9 : 12-23.
W.—*Je'sus* gives sight to the blind, John 9 : 24-38.
Th.—Breaking the darkness, Ps. 107 : 1-15. F.—A light of the Gentiles, Isa. 42 : 1-7. S.—The light of Christ, 2 Cor. 4 : 1-6. S.—“Christ shall give thee light,” Eph. 5 : 6-14.

Primary Catechism—*Ques. 21. Who were the first man and the first woman ? A. Adam was the first man and Eve was the first woman.*

Shorter Catechism—*Ques. 88. What are the outward means whereby Christ communicateth to us the benefits of redemption ? A. The outward and ordinary*

had seen him that he was ¹² blind, said, Is not this he that sat and begged ?

9 ¹³ Some said, ¹⁴ This is he : others said, ¹⁵ He is like him : but he said, I am *he*.

10 ¹⁶ Therefore said they unto him, How ¹⁷ were thine eyes opened ?

11 He answered ¹⁸ and said, A man that is called *Je'sus* made clay, and anointed mine eyes, and said unto me, Go to ¹⁹ the pool of *Silo'am*, and wash : ²⁰ and I went and washed, and I received sight.

35 *Je'sus* heard that they had cast him out ; and ²¹ when he had found him, he said unto him, Dost thou believe on the Son of God ?

36 He answered and said, ²² Who is he, Lord, that I ²³ might believe on him ?

37 ²⁴ And *Je'sus* said unto him, Thou hast both seen him, and ²⁵ it is he that talketh with thee.

38 And he said, Lord, I believe. And he worshipped him.

means whereby Christ communicateth to us the benefits of redemption, are his ordinances, especially the word, sacraments, and prayer ; all which are made effectual to the elect for salvation.

Lesson Hymns—Book of Praise : Memory Hymn—Primary, 14 (Ps. Sel.) ; Junior, 72 (Ps. Sel.), 168, 116, 404, 438.

Special Scripture Reading—Isa. 53 : 1-13 ; given also in Departmental Graded Teacher's Quarterlies. (To be read responsively or in concert by the whole School.) It is expected that each scholar will have his or her Bible, and so be prepared to take part in this reading, which may form part of the opening exercises of the School.

Hymn for Opening Worship—Hymn 50, Book of Praise ; given also in Departmental Graded Quarterlies.

Lantern Slides—For Lesson, B. 951, *Je'sus* Gives Sight to the Blind. For Question on Missions, I. 563, Women's Missionary Society Hospital at Neemucl. (These Slides are obtained from the Presbyterian Lantern Slide Department, 96 Queen St. East, Toronto. Schools desiring Slides* made may procure them on short notice by sending negatives, prints or photographs. Slides are colored to order.)

THE LESSON EXPLAINED

By Rev. J. M. Duncan, D.D.

Time and Place—Immediately after the Feast of Tabernacles, A.D. 29 ; Jerusalem.

Connecting Links—The lesson continues the story of *Je'sus'* visit to Jerusalem at the Feast of Tabernacles.

I. The Blind Man, 1-3.

V. 1. *Je'sus* passed by ; probably on his way from the temple (ch. 8 : 59), which was the gathering place for helpless people of all sorts who would appeal to the sympathy and

generosity of the worshipers (compare Acts 3 : 2). The great churches on the continent of Europe are still haunted by such persons. *A man . . . blind from his birth ; a hopeless case.*

V. 2. *Disciples* asked . . . *who did sin ?* It was a common belief among the Jews in our Lord's day, that misfortune or suffering must necessarily be the result of sin. It was a true instinct that connected sin and suffering. The mistake lay in tracing each particular

* This Lesson has been selected to be treated as a Special Missionary Lesson for the Quarter.

† The Scripture Memory Verses for each Sunday are from the General Assembly's Lists of Scripture Memory Passages, for the correct recitation of which Certificates, Diplomas and Seals are awarded by the Assembly's Sabbath School Board. The various QUARTERLIES and LEAFLETS, both Uniform and Graded, give the passages appropriate to the various grades in the School. For Form of Application for the awards, and also for a scholar's Card Certificate to be given for the recitation of any one of the yearly Parts and exchanged later for Certificate or Diploma in Colors when all the Parts have been completed, with a sample copy of Lists of Passages, write to Rev. J. C. Robertson, B.D., our General Secretary for Sabbath Schools, Confederation Life Building, Toronto.

case of suffering to some particular sin (see Luke 13 : 1-5).

V. 3. *Neither . . . this man . . . nor his parents.* Jesus by no means denies that sin is often followed even by physical misfortune. But he shows that this need not always be the explanation, thus suggesting that suffering is not necessarily a mere calamity, but may have a high and holy purpose. *Works of God . . . made manifest in him.* Here is the purpose in this case. "It is in conquering and abolishing evil God is manifested. The question for us is not where suffering has come from, but what we are to do with it." (Dods.)

II. The Light of the World, 4-7.

Vs. 4, 5. *Works of him that sent me.* One of the best proofs that Jesus has been sent from God, is the necessity he feels laid upon him to go to the help of afflicted men and women. There is no work of God more urgent than that of relieving genuine need. *While it is day.* It is far better to deal practically with suffering, seeing that the time is limited and short, than to puzzle one's mind as to why it should exist. *The night . . . no man can work.* The span of human life is the immediate opportunity of service. That opportunity soon fades away. *When I am in the world* (Rev. Ver.). Christ's personal presence in the world has been of inestimable worth to men. It gives a definite background to their experience of his spiritual presence with them. *The light of the world.* He repeats the wonderful words of ch. 8 : 12. In him men see God, and in this vision all the dark places of life are illuminated.

Vs. 6, 7. *Spat . . . made clay . . . anointed the eyes.* These actions were not, of course, prompted by any belief in the efficacy of the moistened earth. In the great majority of his cures, Jesus put himself into physical touch with his patients, no doubt with the express purpose of quickening their faith. (Compare Mark 8 : 22-26.) *Go, wash.* This command had the same object in view as the anointing of his eyes. *Siloam*; at the south-east corner of Jerusalem in the Kidron Valley. *By interpretation, Sent.* John translates the Hebrew name, Siloam, for his Greek readers. The man was rewarded for his obedient faith.

III. The Opened Eyes, 8-11.

Vs. 8-11. *The neighbours*; those to whom he was a familiar figure. *Some said, This is he : others . . . He is like him.* A lifelike description of two parties with differing opinions. No doubt the man's appearance would be more or less changed by the removal of his blindness. *I am he.* The dispute was settled by his own declaration. *How were thine eyes opened?* Convinced that this was the man born blind, they were now curious as to the cause of his healing. *The man that is called Jesus* (Rev. Ver.). Jesus means "Saviour," and from what misery he had saved this man!

IV. The Son of God, 35-38.

Vs. 35, 36. *Jesus heard.* It would be a matter much talked about. *Cast him out*; expelled him from the Jewish church. *Found him*; like a shepherd finding a lost sheep, full of compassion for the poor man, probably forsaken by his parents as well as the rulers. *Dost thou believe*; "thou" contrasted with the Jews who did not believe. *On the Son of God*; a title of the Messiah. *Who is he.* The man trusted Jesus, though he did not yet know who Jesus really was. *Lord*; or, as we should say, "Sir."

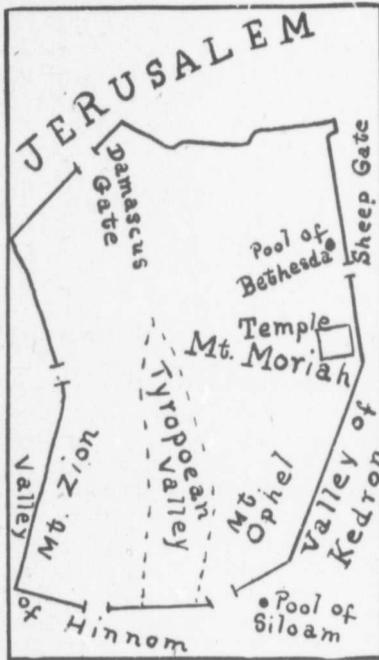
Vs. 37, 38. *Seen him*; with the new gift of sight which Jesus had bestowed. *He . . . speaketh with thee* (Rev. Ver.). Jesus tells the man plainly who he is. *Lord*; more than "Sir" now. The man knew now that Jesus was more than man. *I believe.* He had yet much to learn about Jesus, but he trusted the Saviour with all his heart. *Worshipped him*; a word always used in this Gospel of the worship of God.

Light from the East

By Rev. Professor R. Davidson, D.D., Toronto

BLINDNESS—Diseases of the eye are far more common in the East than with us. Cases of ophthalmia (trachoma), cataract and glaucoma are met with everywhere. They may be connected with the intense light and with the general prevalence of skin diseases. In any case they do great harm for lack of proper hygiene and medical care. The blindness left by disease is often only partial, but it is very widespread. You are continually meeting men and especially children

with their eyes inflamed, a discharge gathering at the inner corners and flies gathering about the spot. I have seen a score of flies settled on a child's nose and eyelids, the



parents being prevented by superstition from driving them off. A great deal of a mission doctor's time is taken up with eye diseases. At Jerusalem, there is an English mission hospital devoted exclusively to ophthalmic diseases. It may be that these were not so widespread in ancient times as they are to-day, but our master encountered a good many cases of blindness in his healing ministry.

THE GEOGRAPHY LESSON

The Pool of Siloam, now known as the Birket Silwan, is in the Kidron Valley, a little to the southeast of Jerusalem. It was fed from an intermittent spring in the Kidron Valley, called the Fountain of the Virgin. A little below the Birket el Hamra, now an open pit, which received the surplus waters of Siloam, to be used in irrigating the gardens just below the junction of the Tyropoean Valley with the Valley of the Kidron to the east of Jerusalem.

A flight of rock-hewn steps led down to the Pool of Siloam from the city of Jerusalem, and it could be emptied by a sluice gate at its southern end. An inscription in the tunnel connecting the pool with the Fountain of the Virgin states that the tunnel was excavated from both ends, that the workmen met in the middle, and that the length was 1,200 feet.

THE LESSON APPLIED

By Rev. M. B. Davidson, M.A., Galt, Ont.

1. Our relief of suffering must not wait until we have solved all the perplexing questions in regard to it. That is a principle which finds ample justification in the conduct of Jesus. He said very little about possible explanation of the problem of suffering. But all the while he expended his best energy in the direction of its relief. It may well be that we shall never solve the problem of suffering this side of eternity. But the suffering is here, and as followers of Jesus, we are called upon to do whatever we can to relieve it. Our responsibility for the heathen is not lessened because we cannot answer all the questions which arise in regard to their condition. Why were we given gospel privileges which have been denied to them? Why did not God see fit to convert the heathen apart from our activities?

Why should their salvation depend so largely upon us? Do the heathen who have never heard of Christ have another chance given to them in the next life? These questions may sometimes perplex us. They do not relieve us from the responsibility of doing our share for the evangelization of the world.

2. Jesus lived under a continual sense of the urgency of his task. We must work the works of him that sent me, while it is day. That was the way he felt about it. It is the way we should feel about it. He would inspire in us that same loyalty to the tasks of the kingdom which he felt himself. In this, as in all else, he is our leader, our captain. It is said that Napoleon once made these remarks about Jesus: "I have inspired multitudes with such devotion that they

would have died for me, but to do this it was necessary that I should be visibly present, with the electric influences of my looks, of my words, of my voice. Christ alone has succeeded in so raising the mind of man toward the unseen that it becomes insensible to the barriers of time and space. This phenomenon is unaccountable. I have often thought of it. This it is which proves to me quite conclusively the divinity of Jesus Christ."

3. Jesus is the light of the world. Think of what light means. It means guidance. It means joy. It means hope. Few things are more evident than that the people in non-Christian lands need the joy and hope which come with the gospel. In China, in Korea, in India they cry for deliverance from the fear which the belief in evil spirits continually holds over them. Everywhere they need deliverance from the fear of death. A missionary teacher, referring to a death which she had witnessed in Japan, says: "I never before felt the cruelty of heathenism so keenly. No punishment in the next world can equal the things they miss in this life by a lack of belief in a personal God."

4. Jesus used means in the performance of this miracle of healing. He was the great physician. And that fact suggests to us the large place which medical missions hold in the spreading of the gospel. Often the Christian doctor has been able to get an entrance into the homes and hearts of the

heathen which has been denied to the teacher and the evangelist. Now, it is worthy of our notice how Jesus led this blind man step by step into the light. First, he brought physical light to the sufferer. Then how naturally he brought to him the spiritual light which he needed even more. And so is it with our medical missions. They are means to an end,—the end of curing the soul as well as the body. Especially has it been true in China that Christian doctors, in curing cases of physical blindness, so common there, have paved the way for the message of the gospel.

5. Jesus is the friend of the outcasts. The man in our lesson, excommunicated by the Pharisees, found a welcome in Christ. It has always been so. Christianity has always, when it has been true to its mission, had a message for the outcasts. It was so in the days of the Roman empire. Many of the first converts to the gospel in that time were numbered amongst the slaves of the empire. They became Christ's freemen. And it is so to-day on many of our mission fields. It is especially true in India. A professor in India makes this statement: "In my opinion, even if there had not been a single convert from the higher classes of Hindu society, the transformation which Christianity has wrought among the lower classes it has won over to its fold, is itself a clear evidence of its unique triumph in India."

THE LESSON GRADED

This section embraces teaching material for the various grades in the School.

For Teachers of Bible Classes

By Rev. Professor W. E. Taylor, Ph.D., Toronto

Eight signs are given us in this Gospel. This one is the sixth, in order. Were all Jesus' miracles merely signs? This miracle, performed at the Feast of Dedication (ch. 10 : 22), intensifies the hatred of the Jews, and is preparatory to the final rupture, chs. 11, 12.

1. *Religion and foot-rules.* Why was the enmity of the Pharisees aroused by Jesus' act? It seems that the act of anointing the eyes with spittle was regarded as a breach

of the Fourth Commandment. So they attempted to measure all goodness by their little rules. They could honor a man only in so far as he brought himself into accord with their views of religion. Is religion ever strangled by our cut-and-dried methods? Is there any place for originality in service, in preaching, in reaching the crowds? The lives of Francis of Assisi, Bernard of Clairvaux, Luther, Wycliffe, Wesley, seem to answer this question in the affirmative.

2. *The problem of suffering.* The disciples saw in this blind man a problem. They believed all suffering came from sin. Their religion taught them to think in this fashion. (See Lev. 3 : 6-16 ; 4 : 1-31 ; Ps. 32.) The

Book of Job had been an eloquent protest, but the old fallacy had persisted in spite of it. What is our attitude in respect to suffering? (Read Luke 13 : 1-5.)

3. *The first duty.* While the disciples delayed in order to speculate concerning the origin of the man's misfortune, Jesus proceeded to heal him. Whatever be the origin of suffering and its place in the scheme of things, it is always with us, and our first duty is to seek to alleviate it; *first*, because we must work the works of God, whose will it is to rid the world of wretchedness, sorrow, destitution; *secondly*, because life is too short for us to frustrate service by speculation; *thirdly*, because it is good for us to be compassionate, and serviceable (compare Luke 10 : 17). Point out the fact that many are disposed to evade their duty, either by blaming the sufferer, or by shifting responsibility upon others or the state. Is it ever right to inquire into the causes of suffering?

Note that there is a lesson here both for the individual and for the community, or state. In what way, is the state recognizing its duty in regard to suffering? Has it gone far enough?

4. *Results*, vs. 34-38. The healed man was the first man to be driven outside the pale of the synagogue for loyalty to Jesus. Does practical sympathy win men to Christ?

For Teachers of the Senior Scholars

By Rev. A. Wylie Mahon, B.D., Toronto

In the lesson passage we have a good illustration of Christ's wonderful works.

1. *The Beggar Born Blind*, vs. 1-5. What question did the sight of this blind beggar suggest to the minds of the disciples? Note that this question which they asked implied that they believed that all physical suffering was the result of sin,—if not a man's own sin, the sin of his parents. How much truth was there in this belief? One of the great dramatists of our day has written a play in which he shows that every one is haunted by dead ancestors. Refer to the cripple at the pool of Bethesda, ch. 5 : 14.

What was Jesus' interpretation of this man's affliction? Suffering is not always a punishment for sin. (See Luke 13 : 1-5.) Suffering is often a manifestation of God's

love in drawing his children nearer to himself. (See Heb. 12 : 6.) Bring out that suffering, as in this case, was one of God's ways of manifesting himself to the world. The beautiful way in which a child of God bears suffering has often made a deeper impression upon those who have witnessed it than any sermon. Note that Jesus realized that the time of his life work was too short to permit of fruitless speculations about the origin of sin, vs. 4, 5. Make clear that life is too short to permit of many worthless things which enter into it.

2. *The Blind Man's Cure*, vs. 6-11. How was this cure effected? Why did Christ adopt this method in this particular case? Note the interest which the neighbors took in this miracle. God's wonderful works of mercy always create excitement.

Remind the class that Jesus has been doing wonderful things all down the ages, in transforming human life, and making the world a better world to live in. Find illustrations of this in the mission work of our own church.

3. *The Blind Man's Confession*, vs. 35-38. Show how Jesus led him to make this confession, and impress upon the class what a beautiful thing it is to confess Christ before men.

Bring out that this miracle of healing is also a parable of grace, that it shadows forth the great mystery of divine healing, of the way the veil is removed from the heart that is blind to Christ, and show how the missionaries are laboring in the dark places of the earth to remove this veil.

For Teachers of the Boys and Girls

By Rev. Harold W. Lyons, B.A., Toronto

This story relates one of the most dramatic incidents in the ministry of Jesus; and the teacher should endeavor to visualize it for the scholars. The movement is in four scenes and five groups of characters (the scholars should be helped to pick these out); and the climax is in the last words of the healed man: "Lord, I believe."

I. WHAT HAPPENED ON THE STREET, vs. 1-7a. The teacher should picture briefly the setting for the story,—the narrow street; the ragged, dirty, blind beggar at the side of the road chanting his appeal whenever he

hears any one approaching ; the group of Jesus and his disciples in conversation as they come near. Indicate the poverty and unhappiness of blind people in the East.

By questions bring out this difference between Jesus and the disciples in the incident which follows : The disciples, with the Easterner's typical indifference to such suffering, are curious to know what has caused the man's blindness ; Jesus, sympathetic and kindly, is eager to cure it. Emphasize the importance of boys and girls showing kindness and giving assistance to the unfortunate, to strangers, to foreigners. It is not too early to commence this work.

II. THE GIFT OF SIGHT, vs. 7b-12. How wonderful the world must have seemed to the blind man when he could see ! Have the scholars suggest what it would be like. Why were his friends so amazed, and why were they glad ? What changes would there be in his appearance ? In his manner of life ?

ADDED HINTS AND HELPS

In this section will be found further assistance under various headings.

Something to Look Up

[From the INTERMEDIATE QUARTERLY and LEAFLET.]

1. Read in the Old Testament the story of a leper who was sent by a prophet to bathe in the Jordan.

2. "Thy word is a lamp unto my feet, and a light unto my path," wrote the psalmist. Find the words.

ANSWERS, Lesson XI., First Quarter—
(1) Rom. 6 : 23. (2) Matt. 7 : 16 (Rev. Ver.).

For Discussion

[From the HOME STUDY QUARTERLY and LEAFLET.]

1. Are the worst sinners the greatest sufferers ?

2. Is it easier or harder for us than for the blind man to trust Jesus ?

Prove from Scripture

That Jesus did God's work.

The Question on Missions

[Under this heading are given hints for the teaching of the Question on Missions for the various grades of the School. Teachers are recommended to keep before them in their preparation the Scholars' Answer in the

How did he account for his cure ?

III. THE ANGER OF THE PHARISEES, vs. 13-34. Bring out the story graphically, emphasizing : (a) the fear and miserable shuffling of the parents, who had not been with Jesus, and were without moral courage ; (b) the meanness and the persistent persecution of the Pharisees ; (c) the conviction of the man who had been blind, who was not afraid to tell the truth, and who could not be shaken from it. Illustrate from his case the importance of being sure of things. What things do the scholars know for certain that Jesus has done for them ?

IV. "DOST THOU BELIEVE . . ." vs. 34-38. The healed man had been put out of the synagogue by the Pharisees. Did Jesus leave him alone as an outcast ? Jesus had given him light in the physical sense. Now the man sees in Jesus the Son of God, light for his soul. Close by showing some ways in which Jesus is the light of the world.

QUARTERLY or LEAFLET used by their scholars. The general topic for April is THE WOMEN'S MISSIONARY SOCIETY HOSPITAL AT NEMUCH, CENTRAL INDIA. The Scholars' Answer in the PRIMARY QUARTERLY and LEAFLET deals with the children ; in the INTERMEDIATE QUARTERLY and LEAFLET with the boys and girls ; in the HOME STUDY QUARTERLY and LEAFLET and PATH-FINDER with grownup people.]

Ques. 1. The teacher of the little ones should tell them about the great number of people in India, especially women and children, who have no kind and skilful doctor to care for them when they are sick. It should be explained, also, that, in India, it is not the custom for women to go to hospitals where there are men doctors unless their own men folk go with them, and that many women will not have a man doctor. So women doctors are needed by the women and children of India to heal their bodies and to tell them about Jesus.

With classes of boys and girls, bring out the three reasons why separate hospitals for women are necessary in India : (1) because there are not nearly enough hospitals for all the people ; (2) because women are often neglected when they are sick ; (3) because many women will permit only women doctors to attend them.

In classes of senior scholars, besides the points already mentioned, speak of the

hospitals, other than mission hospitals, kept up by the British Government and by native states, and explain that, even though

there are these three sorts of hospitals, not more than one in fifty of India's women and children receive proper medical aid.

FOR TEACHERS OF THE LITTLE ONES

By Mrs. Jessie Munro Johnston, Toronto

A Look Forward—Our Golden Text for the Quarter, John 20:31, tells us why Jesus' dear disciple John wrote these stories. We should remember every story and try to tell them to others. To-day our story is about Jesus giving sight to the blind.

Lesson Thought

—Teach the children that they should help others to come to Jesus, the light-giver.

Approach to the Lesson

What do the children know about blind eyes? What can you tell them about schools for the blind?

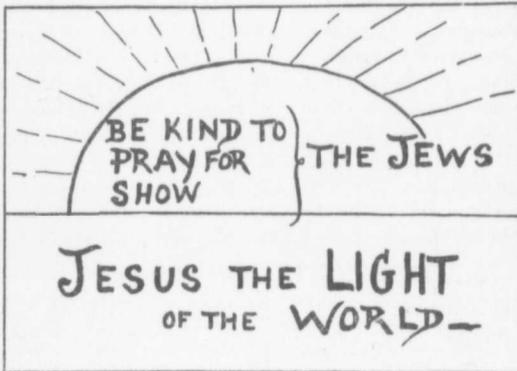
About books for the blind? About things which blind people can be taught to do? (All close eyes and think of many things we should miss if we were blind.)

Lesson—Our lesson tells us about Jesus curing a poor blind man. One day Jesus and his disciples were coming from the big temple at Jerusalem. As they walked down the white marble steps, Jesus noticed a blind beggar sitting by the side of the road. Jesus at once decided to cure this man who had been blind ever since he was born a wee baby.

Golden Text—Jesus said, "I am not going to be in the world very much longer, so I must keep busy doing the work God sent me to do." Jesus also said something I want you all to remember: "I am the light of the world" (repeat).

The Blind Man Cured—Tell the lesson story, vs. 6, 7. Was it the water that cured the blind man? No! He might have washed in the Pool of Siloam every day for years and he would still have been blind. It was because he did exactly what Jesus told

him to do, and trusted Jesus. Imagine his joy! The trees, the flowers by the wayside,—how beautiful they are! The hills in the distance, the streets, the houses, the faces of people he met,—how wonderful to one who had never before had open eyes!



Describe the astonishment of his neighbors and friends. Tell their conversation (vs. 8, 9), but the man said, "I am he." Listen to their questions: "How were your eyes opened?" "Where is the man who cured you?" (Vs. 10, 11.) Continue

the story. The Jews were very angry because the man believed in Jesus and was causing others to believe in him also. They put the man out of the temple and would not let him worship there any more.

Turning to the Light—The Jews then would not believe that Jesus is the light of the world, but now, after many, many years, some of them are beginning to believe in him.

Tell of our missionaries in our cities who are teaching the little Jewish boys and girls to love Jesus, and some of the fathers and mothers are learning to love him too. Teach the children that they should never make fun of the Jews. Print

BE KIND TO
PRAY FOR
SHOW } THE JEWS

Ask God to forgive them for being so blind that they did not know the one who was the light of the world. Pray that God will open their eyes to see him now.

What the Lesson Teaches Me—I SHOULD HELP OTHERS TO COME TO JESUS.

FROM THE PLATFORM

A PERPLEXING CASE WONDERFUL CURE REAL CONVERSION

Tell the scholars that there are three things to speak about in the lesson, and that the first of these is A PERPLEXING CASE (Print). Ask who were perplexed at the case of the man born blind, and what it was that perplexed them. Continue the questioning until you have brought out the disciples' mistake, and Jesus' teaching, that our first business, in the presence of suffering, is to give help, not to puzzle out the reason for the trouble. The second thing is, A WONDERFUL CURE (Fill in). Who wrought this cure? How was it brought about? etc., etc. Make the point here of the duty and blessedness of prompt, complete, unquestioning obedience to Jesus. The third thing is A REAL CONVERSION (Fill in). Bring out the meaning of "conversion" as a change of heart and life, and show how this change took place in the blind man as a result of his believing in Jesus as the Son of God.

Lesson II. JESUS RAISES LAZARUS FROM THE DEAD April 8, 1917 —EASTER LESSON

John 11 : 17-27, 43, 44. Study John 11 : 17-44. Scripture Memory Verses.

GOLDEN TEXT—Jesus said unto her, I am the resurrection, and the life.—John 11 : 25.

17 ¹ Then when Je'sus came, he found that he had ² lain in the grave four days already.

18 Now Beth'any was nigh unto Jeru'salem, about fifteen furlongs off :

19 And many of the Jews ³ came to Mar'tha and Mar'y, to ⁴ comfort them concerning their brother.

20 ⁵ Then Mar'tha, as soon as she heard that Je'sus was coming, went and met him : but Mar'y ⁶ sat still in the house.

21 ⁷ Then said Mar'tha unto Je'sus, Lord, if thou hadst been here, my brother had not died.

22 ⁸ But I know, that even now, whatsoever thou wilt ask of God, God will give ⁹ it thee.

23 Je'sus saith unto her, Thy brother shall rise again.

24 Mar'tha saith unto him, I know that he shall rise

Revised Version—¹ So when : ² been in the tomb : ³ had come ; ⁴ console ; ⁵ Martha, therefore, when she ; ⁶ still sat ; ⁷ Martha therefore said ; ⁸ And even now I know that, whatsoever thou shalt ask ; ⁹ Omit it ; ¹⁰ on ; ¹¹ die ; ¹² have believed ; ¹³ even he that cometh ; ¹⁴ had thus ; ¹⁵ Omit and.

LESSON PLAN

I. Jesus and Martha, 17-27.

II. Jesus and Lazarus, 43, 44.

DAILY READINGS

(By courtesy of I. B. R. Association, Mr. S. C. Bailey, Hon. Secretary, 56 Old Bailey, London, England.)

M.—Lazarus slepeth, John 11 : 1-16. T.—Jesus raises Lazarus from the dead, John 11 : 17-27. W.—Jesus raises Lazarus from the dead, John 11 : 28-38.

Th.—Jesus raises Lazarus from the dead, John 11 : 39-44. F.—The widow's son raised, Luke 7 : 11-18.

S.—Death and life, 1 Cor. 15 : 35-44. S.—Victory over death, 1 Cor. 15 : 50-58.

Primary Catechism—*Ques. 22. In what way did God make man to differ from the animals? A. God gave man a soul, or spirit, that can never die.*

again in the resurrection at the last day.

25 Je'sus said unto her, I am the resurrection, and the life : he that believeth ¹⁰ in me, though he ¹¹ were dead, yet shall he live :

26 And whosoever liveth and believeth ¹⁰ in me shall never die. Believest thou this?

27 She saith unto him, Yea, Lord : I ¹² believe that thou art the Christ, the Son of God, ¹³ which should come into the world.

43 And when he ¹⁴ thus had spoken, he cried with a loud voice, Lazarus, come forth.

44 ¹⁵ And he that was dead came forth, bound hand and foot with graveclothes : and his face was bound about with a napkin. Je'sus saith unto them, Loose him, and let him go.

Shorter Catechism—*Ques. 89. How is the word made effectual to salvation? A. The Spirit of God maketh the reading, but especially the preaching of the word, an effectual means of convincing and converting sinners, and of building them up in holiness and comfort, through faith, unto salvation.*

Lesson Hymns—Book of Praise : Memory Hymn—Primary, 14 (Ps. Sel.) ; Junior, 72 (Ps. Sel.), 404, 100, 331, 59.

Special Scripture Reading—1 Cor. 15 : 1-11 ; given also in Departmental Graded Teacher's Quarterlies. (To be read responsively or in concert by the whole School.)

Hymn for Opening Worship—Hymn 61, Book of Praise ; given also in Departmental Graded Quarterlies.

Lantern Slides—For Lesson, B. 1604, Jesus Raises Lazarus from the Dead. For Question on Missions, I. 380, Dr. MacKellar and Staff of Indian Helpers. (Slides are obtained from the Presbyterian Lantern Slide Department, 96 Queen St. East, Toronto.)

THE LESSON EXPLAINED

Time and Place—Apparently not long before the Passover, A.D. 30; Bethany.

Connecting Links—The place of the lesson is after the discourse of ch. 10, in which Jesus set forth his divine claims with calm dignity, and which so exasperated the Jews that they attempted to stone him (v. 31), but he escaped from their hands, vs. 39, 40.

While Jesus, with his disciples, was in Perea, east of the Jordan (ch. 10:40), the news reached him, that his friend Lazarus of Bethany was sick. He did not start for Bethany at once, but after two days he set out.

I. Jesus and Martha, 17-27.

V. 17. *When Jesus came; to Bethany. He found;* by inquiring: he had not known it before, although he had known, without being informed, that Lazarus was dead, v. 14. Our Lord's miraculous power of knowing things was not always in exercise, but was employed only on fitting occasions. *In the grave four days.* According to Jewish custom, the burial took place on the day of death, so that, allowing a little more than one day for the journey from Perea to Bethany, a distance of about 25 miles, Lazarus died about the time when the messenger (v. 3) reached Jesus. (Compare v. 6.)

Vs. 18, 19. *Nigh unto Jerusalem, etc.* The distance was rather under two miles, a "furlong" being an eighth of a mile. *Many of the Jews;* so that the family held a good position in the community. *To comfort them.* "Deep mourning," says Edersheim, was to last for seven days, of which the first three were those of 'weeping.' During these seven days it was, amongst other things, forbidden to anoint oneself, to put on shoes, to study, or to engage in any business. After that followed a lighter mourning of thirty days."

Vs. 20-22. *Martha . . . went and met him;* as the elder sister and the mistress of the house to whom the news of Jesus' arrival would first come. *Many still sat* (Rev. Ver.); probably in an inner chamber, wrapped in her grief, sitting on the floor, or

a low stool, the chairs and couches having been turned upside down when the body was carried out of the house. *If thou hadst been here;* "not a reproach but a lament." Mary's use of the same words (v. 32) suggests that this had been the burden of the sisters' talk. *Even now.* She has still a vague hope of help, strengthened, perhaps, by a report of Jesus' words in v. 4.

Vs. 23, 24. *Thy brother shall rise again.* We cannot tell whether Jesus, in these words, referred to the immediate restoration of Lazarus, or merely to the final resurrection. At any rate, Martha took the words in the second sense, and it was small consolation to her to know that her brother would lie for ages in the tomb, no more to exchange one word or look till the last day. *In the resurrection.* Martha believed that there would be a resurrection, but this did not satisfy her. She wanted her brother back immediately.

Vs. 25-27. *I am the resurrection, and the life.* Jesus declares that in himself there is the power to produce life and resurrection. Resurrection, he would have Martha know, is not something afar off in the future, but something present and near at hand. *Believeth in me;* accepts Jesus as the source and giver of true spiritual life over which death has no power. *Were dead;* bodily death. *Yet shall he live;* eternal life. *Shall never die;* because he has within him eternal life derived from union with Christ himself, and this life death cannot reach. *Believest thou this?* Jesus seeks to bring out Martha's confidence in himself. *The Christ, the Son of God.* Martha had come to a full belief in Jesus as the Messiah, and she would put no limit to his power.

Vs. 28-42 tell of Jesus' interview with Mary, his weeping, his coming to the grave of Lazarus, his command to have the stone rolled away despite the remonstrance of Martha, and his prayer to God.

II. Jesus and Lazarus, 43, 44.

Vs. 43, 44. *Cried with a loud voice;* "in a tone of victory, distinctly audible; in contrast to the usual mutterings of the sorcerers"

(Century Bible). *Lazarus, come forth.* Jesus was resolved to have his friend back from the dead. He deals directly with the dead man, "whatever servants of the divine will may be charged with giving effect to it" (Reith). *He... dead came forth*; literally, "out came the dead man." *Bound hand and foot.* Each member may have been swathed separately, as was the case with Egyptian mummies. *Napkin*; literally, "a sweat cloth." Here it means the cloth bound under the chin to keep the lower jaw from falling. *Loose him, and let him go.* He did not require support, and he would not like the gaze of the throng while in such a condition. No useless details are told. Even the feelings of Jesus in this extraordinary experience are not referred to.

Light from the East

BURIAL—It was not the custom in Palestine to let several days pass before a corpse was buried. For one thing, the preparation for

burial was very simple, and for another, the warm climate demanded haste. It seems that in New Testament times the body was simply washed, anointed and wrapped in a shroud. The Hebrews never embalmed their dead, nor did they use heavy coffins like the Egyptians. The corpse was carried to the grave on a bier or light bed and accompanied by the mourners. The Hebrews always buried their dead; they shrank with horror from any form of cremation. In a land where soil is so scarce and caves so abundant, it was natural that the dead should often be laid away in these caves. There the dead were disposed in a sitting or lying posture. At the same time, the tenacity with which the members of a family held together, the dead with the living, accounts for the fact that in the country especially, the dead were buried within the borders of the family possessions, usually close to the house. It was a great misfortune, too, to lie anywhere but with your fathers.

THE GEOGRAPHY LESSON



Bethany, the home of Lazarus, now called after him, since the 4th century A.D., el Azeryeh, that is, "Lazarus' Village," is a small village built of stone, on the southeast slope of the Mount of Olives, a little less than two miles from Jerusalem, on the road to Jericho. It is surrounded by fig gardens, and olives and pomegranates also grow in the neighborhood. In the centre of the village rises a tall square tower, which belonged to the Convent of St. Lazarus, founded in A.D. 1147. There is a vault below, which has been formed into a tiny rock-cut chapel. This is shown as the tomb of Lazarus, and there was a church at this point in the 4th century, but the ancient rock-cut tombs are farther to the east, beside the road. The name Bethany means, perhaps, "House of Dates," and likely at one time date palms grew in the neighborhood. These are not, however, found there now. Travellers have pointed out to them the very house in which Lazarus is said to have lived with his sisters Mary and Martha and also the reputed house of Simon the Leper, and are told where the sisters went to meet Jesus on his approach.

But not very much confidence can be placed in these identifications.

THE LESSON APPLIED

1. It seemed at first as if Jesus had reached Bethany too late to bring the bereaved sisters the help they had expected from him. Lazarus had already been four days in the grave. We are told in the earlier part of the chapter that this delay was really planned by Jesus in spite of the fact that he loved his friends at Bethany. It may even be hinted that it was rather because he loved them that he purposely delayed his coming. When he did come, he set all things right, and gave them a greater proof of his power than if he had come earlier. How often we grow impatient at what seem to be the unnecessary delays of God. We see the delay. We do not see the reasons for it. Let us learn that there are a great many things in life which we shall understand only when we have the patience to read the context,—to take in the whole story.

2. Martha's anguish led her to rebuke Jesus for his apparent neglect. "If thou hadst been here, my brother had not died." When Mary comes upon the scene, she repeats Martha's words of rebuke. And certainly one of the most perplexing trials to faith comes when we ask God for something which is denied to us. Sometimes the trouble is that we have been cherishing wrong ideas of prayer. We think of prayer only as a means by which we may get what we want, rather than as a means by which we seek to have God work out his will and his purpose through us. Robertson of Brighton tells us, that when he was a boy at school, he regarded prayer as a means by which he might secure freedom from punishment. But to secure such freedom from punishment might be the worst possible answer to prayer. There are certain things which we must be content to leave to the wisdom of our Father.

3. It may be helpful to us to notice the contrast between Martha's view of eternal life and the view of Jesus. Martha evidently regarded eternal life as something which begins at the last day. Jesus regards it as something which begins here and now in the soul which is united to him. "Whosoever liveth and believeth in me shall never die." As Jesus puts it in another passage, God "is not the God of the dead, but the God of the living."

To be united with God now is to have in our souls a life which can never be taken from us, a life which is in itself more powerful than death. To quote Bishop Westcott: "The eternal life is not future: it *is*. It lies in a relation to God, through Christ."

4. It is to put the same truth in another way to say that Christ is our sufficient hope of immortality. He is the firstfruits of them that sleep, as Paul says in his great chapter on the resurrection. Not but what we can find arguments for immortality apart from the resurrection of Jesus. For the most part, however, they are not very satisfying. We search the writings of a man like Shakespeare. We find certain passages which can be quoted in favor of a life beyond. But we find others that can be quoted on the other side. The best that we can do is to set these off against one another. The truth is that here, as in all other such matters, the Christian is thrown back on Christ. To believe in Christ, to believe in such a God as Christ preached who loves the individual, is to believe in a life beyond, where the soul can enter into unclouded communion with the eternal God.

5. The raising of Lazarus is a parable of what Christ does for the soul. Those who are dead in trespasses and sins are raised by Christ to a new life. Those whose lives are filled with a sad monotony, are raised to a new life in Christ. "I stood once," says a well-known minister, "by the deathbed of a clerk in a vast establishment, and we talked together of the death that seemed approaching, and the man looked up into my face, out of the sad story of a depersonalized life, and said, 'Sir, I have been dead and buried for twenty years.'" For such a man to have known Christ would have been for him to have possessed a secret which would have kept his soul alive in the midst of surroundings which made for death.

6. There are many beautiful analogies in nature of the way in which the glorious life of the future grows out of the present life. For example, take the wonderful moving pictures in which one sees on the screen buds developing into flowers, to wither and decay, while other buds burst into bloom, reminding the onlooker of the little rusty brown bulb's

suggestion, in Dr. Maltbie D. Babcock's poem :

"Plant me and see what I shall be—
God's fine surprise before your eyes."

We know how the moving pictures are obtained. Photographs are taken at short

intervals during weeks of the plant's life, and these are made to pass rapidly before the eye in two or three minutes. We do not know how the future life grows out of the present, but Christ has assured us of the fact and given us warrant for the anticipation of a blessed existence beyond the grave.

THE LESSON GRADED

This section embraces teaching material for the various grades in the School.

For Teachers of Bible Classes

1. *The great enemy.* The shadow of death is the curse of life (compare Ps. 90). It is not remarkable, therefore, that sin and death have been regarded as closely related in theology. Discuss and illustrate how life is often worse than death. Is the taunt of Satan (Job. 2 : 4) true? "A man's knowledge of duty, or God's will, is the only true light he has to guide him in life : that duty has God already measured, to each man his twelve hours ; and only by following duty into all hazards and confusion can you live out your full term ; if, on the other hand, you try to extend your term, you find that the sun of duty has set for you—your day is done ; far better to have gone home to God and been quietly asleep."

2. *The human hope,* v. 24. Martha's answer reflects the common human hope, rayless enough. To the frivolous, death itself is frivolous. "Man that is in honor, and understandeth not, is like the beasts that perish." Charles II., in his usual flippant way, apologized for being "so unconscionably long in dying." Voltaire exclaimed, on his deathbed, "I take a leap in the dark." One of the great actors of the past cried, "Put out the lights, the play is done." Queen Elizabeth offered a thousand pounds for another five minutes of life. What are you doing with your life? What kind of a death does your life merit? Right living means right dying.

3. *The Christian assurance.* What difference has Jesus made in our hopes for the after-world? An ancient Greek epitaph reads as follows : "Thou desiredst neither fine raiment nor gold, but only virtue, and, now, O Dionysia, the Fates have rewarded thee with this tomb." But, with the advent

of Christ, the epitaphs began to change, and, in the earliest Christian tombs, we read, "In Christ, in hope." Observe Christ's words in v. 25. He does not merely show us the way to immortality ; he is the resurrection and the life. We must partake of Christ's life in order that the power of resurrection may abide in us. Does this mean that there is no hereafter for those who do not share in his life? Is there only a heaven, no hell? Note, further, that Christ's words mean that the heavenly life may be a present possession, and, therefore, death only an incident in our life. (Compare John 17 : 3 ; Rom. 6 : 4 ; Col. 2 : 12.)

For Teachers of the Senior Scholars

Point out that trouble had come to the happy home at Bethany, which Jesus loved so much, to which he loved to go when weary with his daily labors, that he might find rest and refreshment in the sweet fellowship of those so dear to him. No home, however much loved by Jesus, can be always free from trouble. What could Mary and Martha do but send for Jesus? We never feel the need of Jesus more than when some loved one lies critically ill. Show how, when Jesus reached Bethany, the awful shadow of death had fallen on that happy home. Lazarus was dead, and the two sisters were broken-hearted. The lesson deals with the memorable events of the day when Jesus arrived at Bethany.

1. *Human Comfort,* vs. 17-19. Note how the friends of the family had gathered in to comfort the sorrowing sisters. What comforting words had they to speak? They probably talked about what a good life Lazarus had lived, how they had loved him, and how much they would miss him. Comfort of this kind is not enough in our times of greatest grief. There is nothing here to

bind up the broken-hearted. Nothing but the spirit of Christ, as revealed in the comfort of a friend, can do much for us when sorrow fills our hearts.

2. *Divine Fellowship*, vs. 20-27. Question the class about the two sisters, how they differed in temperament, how Martha, whose active spirit could not rest, went at once to meet Jesus when she heard that he had come. Note the tone of disappointment in Martha's words (v. 21), and show that Jesus may disappoint our expectations, but when he does so, it is because he has something better in store for us. What comforting words had Jesus for Martha that day? Death does not end all, but is an onward and upward step in life. It means not repression but development, not loss but gain. Note that to a disciple of Jesus—

"There is no death :
What seems so is transition."

No sweeter comfort than this can come to heart in times of sore bereavement.

3. *Divine Power*, vs. 43, 44. Follow through the events of that day till Jesus spoke the life-giving words which restored Lazarus to his sorrowing sisters. Dwell upon the hope awakened in the heart by Easter Day that there will be a blessed reunion of loved ones when the fair, sweet morn awakes.

For Teachers of the Boys and Girls

This is the Easter Lesson, and the teacher should endeavor to have the boys and girls realize the continuity of life without making any endeavor to explain it. The story might be told so as to centre around three outstanding facts : (a) the love of Jesus for his friends ; (b) the power of Jesus ; (c) the fact of the resurrection, of life after death. As an illustration of the lesson, on the preceding Sunday, tell each scholar to plant in a little box of earth a pea seed which has been

previously soaked in water, and to bring it to the Sunday School for this lesson. Or, if the snow has gone, sprouting maple seeds would serve.

I. THE LOVE OF JESUS FOR HIS FRIENDS. Let the teacher first tell the story contained in vs. 1-17, in such a way as to make clear : (1) The friendship between Jesus and the Bethany family, referring to the two other occasions when we see him with them (Luke 10 : 36-42 ; John 12 : 1-11) ; and (2) the courage of Jesus in returning to the place where the Jews had attempted to stone him. Boys and girls love a hero, and Jesus in every way was a hero. How do the scholars know that Jesus loved Lazarus? For what other reason than compassion did Jesus weep? Would he weep for us if we did wrong, or went away from him?

II. THE POWER OF JESUS. Why did Mary and Martha send for Jesus? Did they think, when they saw him, that they would ever see their brother again? Describe the manner of Lazarus' burial, and the sealing of the tomb in which his body was placed. Then have the scholars tell the story of the wonderful thing which happened, emphasizing these points : (1) the fact that Jesus had been long in prayer ; (2) the call of Jesus to Lazarus, the most tense moment in the story ; and (3) the fact that, to the joy and astonishment of the people, Lazarus did arise.

III. THE FACT OF RESURRECTION. Have the scholars repeat vs. 43, 44. Now with the plants, illustrate the fact of resurrection, so apparent in the spring time, pointing out that the seed has died in order that it may come to life again. By questions, make clear the fact that the death of the seed and its new life are not the work of man, but of God. With him alone is the power. Have each scholar repeat with reverence the Golden Text : "I am the resurrection and the life."

ADDED HINTS AND HELPS

In this section will be found further assistance under various headings.

Something to Look Up

1. "The trying of your faith worketh patience," wrote James. Give the chapter

and verse.

2. Peter once raised a good woman from the dead. Read the story in Acts.

ANSWERS, Lesson I.—(1) 2 Kgs., ch. 5.
(2) Ps. 119 : 105.

For Discussion

1. Would we be better off if there were no sickness or sorrow?
2. Is it right to mourn for the Christian dead?

Prove from Scripture

That the dead will rise again.

The Question on Missions

Ques. 2 (Topic for April, THE WOMEN'S MISSIONARY SOCIETY HOSPITAL AT NEEMUCH, CENTRAL INDIA. Ques. 2 gives a description of the hospital). Picture to the little ones the big city of Neemuch standing in a large plain in the land far, far away, which is called Central India, with many villages round about it. Tell about Dr. MacKellar's going to this city many years ago. At that time no woman in

the city or near it had ever seen a doctor. Speak of the great number of women and children for whose sick bodies Dr. MacKellar has cared and whom she and her helpers have told about Jesus.

The teacher of boys and girls should point out the situation of Neemuch, the most northerly of our mission stations in Central India, and tell of Dr. MacKellar's going to Neemuch 25 years ago. Reference should be made to the difficulties and opposition met with at first and to the success which has been won.

Call attention, in classes of older scholars, to the strategic position of Neemuch, situated on a large plain dotted by many villages, with a railway passing through it and several fine roads running out from it in various directions.

FOR TEACHERS OF THE LITTLE ONES

A Look Forward—Our story tells us about Jesus raising Lazarus from the dead.

Lesson Thought—Teach the children that we should not fear death. It is just a change to another life.

Approach to the Lesson—Place a pot of blooming daffodils or lilies or hyacinths before the class. Show them some unplanted bulbs. Tell them of the change that came to the bulbs. First the hard, brown coverings withered and died, and the pretty green leaves came. Soon the buds peeped out, and then came the beautiful flowers we see.



**WE SHALL
LIVE AGAIN
IN
HEAVEN.**

best, he sends the death angel to make the change we call death, and lo! the little plants bloom in God's great heavenly garden.

Lesson Story—In this little village of Bethany (outline houses; show map), there lived Mary and Martha and Lazarus,—two sisters and one brother. They were very happy together and loved one another very dearly. They became friends and followers of Jesus, and Jesus loved them. He used often to go to visit them when he was tired and sad, and they were

so very kind to him always. Teachers should know the whole story, John 11 : 1-46. Tell the chief points of the story. Describe Lazarus coming home one day feeling ill. His head was aching and he felt so weak and miserable. Mary and Martha did all that kind sisters could do for him, but he grew worse. They at once thought of Jesus. "He is in Jerusalem now. He has come to attend

God causes this change to come in all the big family of trees and flowers, and in his great family of people death comes, and then beautiful life again. Teach the children to think of themselves as little plants in God's great world garden. God has planted them here to grow for a while, and when he sees

the Passover. Let us send for him," the sisters say, and a messenger is sent. Here is Jesus receiving the message (strokes). You will be surprised to hear that Jesus did not hurry away to his sick friend. He waited two whole days, vs. 6, 7, 11-16.

When Jesus came, Lazarus was dead and buried in the tomb (outline). We can easily imagine how those dear sisters cried. "If Jesus had been here, he would not have died," they sobbed. Tell the children that Jesus knew all about it. He knew what he was able to do. We shall hear about the wonderful miracle he did. Tell the rest of the story. Picture the meeting of the two sisters with Jesus.

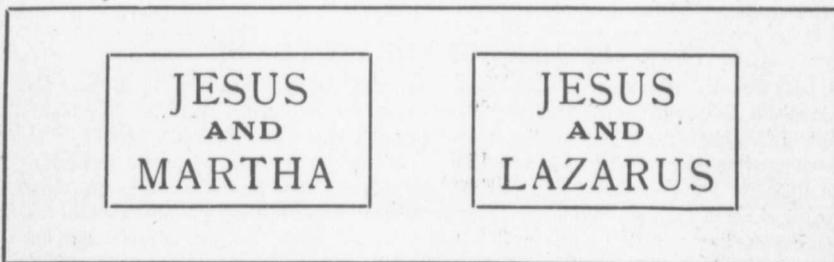
Golden Text—Repeat Jesus' words to Mary. Here we see the open tomb. Here is Lazarus given back again to his sisters. Imagine the joy!

Another Open Tomb—Not long after this the great change which we call death, came to Jesus himself. Tell briefly the beautiful Easter story: Jesus risen from the dead.

Other Open Tombs—The flowers did not stay dead. Jesus did not stay dead. Neither shall we stay dead. The graves of all who love Jesus will be opened and we shall all rise to live with him in heaven, through all the years and years that are to come.

What the Lesson Teaches Me—I SHOULD NOT FEAR DEATH.

FROM THE PLATFORM



Draw two frames, each to stand for a picture to be found in the lesson. Point out that there is one person who appears in both pictures,—JESUS (Print in both frames). In the first picture he is talking with a woman,—the scholars will readily tell you that this is Martha (print AND MARTHA in the first square). Bring out the details of the conversation so as to make clear how Martha comes, at last, to a full belief in Jesus as the Messiah to whose power there is no limit, who is able even to raise her brother from the dead. In the second picture we see JESUS AND LAZARUS (Fill in). Bring out vividly the wonderful scene described in vs. 43, 44. Dwell, in closing, on Jesus' power over death and the certainty that no one who believes in him can die forever.

Lesson III.

JESUS THE GOOD SHEPHERD

April 15, 1917

John 10:7-18. Study John 10:1-18. Scripture Memory Verses.

GOLDEN TEXT—I am the good shepherd: the good shepherd layeth down his life for the sheep.—John 10:11 (Rev. Ver.).

7¹ Then said Je'sus unto them again, Verily, verily, I say unto you, I am the door of the sheep.

8² All that² ever came before me are thieves and robbers: but the sheep did not hear them.

9³ I am the door: by me if any man enter in, he shall be saved, and shall go in and³ out, and⁴ find pasture.

10⁴ The thief cometh not, but⁵ for to steal, and to kill, and to destroy: I⁶ am come that they⁷ might have life, and⁸ that they might have it⁸ more abundantly.

11⁹ I am the good shepherd: the good shepherd

⁹ giveth his life for the sheep.

12¹⁰ But he that is¹¹ an hireling, and not¹¹ the shepherd, whose own the sheep are not,¹² seeth the wolf coming, and leaveth the sheep, and fleeth: and the wolf¹³ catcheth them, and scattereth¹⁴ the sheep.

13¹⁴ The hireling fleeth, because he is¹¹ an hireling, and careth not for the sheep.

14¹⁵ I am the good shepherd, and¹⁶ know my sheep, and am known of mine.

15¹⁷ As the Father knoweth me,¹⁸ even so know I the Father: and I lay down my life for the sheep.

16¹⁸ And other sheep I have, which are not of this

fold: them also I must bring, and they shall hear my voice; and ¹⁹ there shall be one fold, ²⁰ *one* shepherd.
17 Therefore doth ²¹ my Father love me, because I lay down my life, that I ²² might take it again.

Revised Version—Jesus therefore said: ² *Omit* ever; ³ go; ⁴ shall; ⁵ that he may steal, and kill, and destroy; ⁶ came; ⁷ may; ⁸ may have it abundantly; ⁹ layeth down; ¹⁰ *Omit* But; ¹¹ a; ¹² beholdeth; ¹³ snatcheth; ¹⁴ them; ¹⁵ he fleeth; ¹⁶ I know mine own, and mine own know me; ¹⁷ even as; ¹⁸ and I know the Father; ¹⁹ they shall become one flock, one shepherd; ²⁰ the; ²¹ may; ²² one; ²³ away from; ²⁴ received I from.

LESSON PLAN

- I. The Door of the Sheep, 7-9.
- II. The Good Shepherd, 10-15.
- III. The Other Sheep, 16-18.

DAILY READINGS

(By courtesy of I. B. R. Association, Mr. S. C. Bailey, Hon. Secretary, 56 Old Bailey, London, England.)

M.—Jesus the good shepherd, John 10: 1-10. T.—Jesus the good shepherd, John 10: 11-18. W.—The safety of the sheep, John 10: 22-30. Th.—The shepherd's song, Ps. 23. F.—A valiant shepherd, 1 Sam. 17: 32-37. S.—Seeking the lost sheep, Matt. 18: 7-14. S.—One fold—one shepherd, Ezek. 34: 20-31.

Primary Catechism—*Ques. 23. For what purpose was man made?* A. Man was made to love and serve God, and to be happy with Him forever.

18 No ²³ man taketh it ²³ from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment ²⁴ have I received of my Father.

Shorter Catechism—*Ques. 90. How is the word to be read and heard, that it may become effectual to salvation?* A. That the word may become effectual to salvation, we must attend thereunto with diligence, preparation, and prayer; receive it with faith and love, lay it up in our hearts, and practise it in our lives.

Lesson Hymns—Book of Praise: Memory Hymn—Primary, 14 (Ps. Sel.); Junior, 72 (Ps. Sel.), 19, 134, 522.

Special Scripture Reading—Ps. 36: 6-12; given also in Departmental Graded Teacher's Quarterlies. (To be read responsively or in concert by the whole School.)

Hymn for Opening Worship—Hymn 264, Book of Praise; given also in Departmental Graded Quarterlies.

Lantern Slides—For Lesson, B. 1630, Jesus the Good Shepherd. For Question on Missions, I. 594, Missionary Dispensary in Heart of City of Neenuch. (Slides are obtained from the Presbyterian Lantern Slide Department, 96 Queen St. East, Toronto.)

THE LESSON EXPLAINED

Time and Place—Probably at the Feast of Tabernacles, A.D. 29; Jerusalem.

Connecting Links—To-day's lesson follows immediately on Lesson I., April 1, John 9: 1-11, 35-38, Jesus Gives Sight to the Blind.

Vs. 1-6 contain the allegory of the Door of the Fold. Jesus contrasts the thief and robber who, instead of entering the fold by the door, climbs in some other way, with the shepherd of the sheep who comes into the fold by the door, who knows each of the sheep by name and whom they follow when he calls them and goes before them.

I. The Door of the Sheep, 7-9.

Vs. 7, 8. *Said Jesus . . . again*; to enforce his words and make them intelligible. *I am the door*. Through him alone can men discover the complete will of God, and, in harmony with his gracious purpose, find entrance into the kingdom of heaven. (Compare ch. 14: 6.) *All . . . before me . . . thieves and robbers*; all who had claimed to give men what no one but the Christ of God could bestow. Plainly, he refers, not to men like the Old Testament prophets and John the Baptist, who had pointed to himself, but to the Jewish religious authorities, who, in excommunicating the man born blind, acted as if they held the key of the kingdom of heaven. *The sheep did not hear them*. Those who had genuine cravings for God had found no lasting satisfaction in the religion of the

Pharisees and scribes.

V. 9. *By me . . . shall be saved . . . go in and out . . . find pasture*. Christ is the medium of these three comprehensive blessings to those who find the living God in him—(1) Deliverance from danger: this is the largest blessing of all, namely, salvation, which includes everything else. (2) Freedom (compare ch. 8: 36; Rom. 8: 21): "The people of God are not under lock and key. 'Where the Spirit of the Lord is, there is liberty.'" (Reith.) (3) Food: "The Lord is my shepherd; I shall not want." Jesus is "the bread of life."

II. The Good Shepherd, 10-15.

V. 10. *The thief cometh . . . to steal . . . to kill . . . destroy*; brings only hurt and loss and ruin. *I am come that they might have life*. Jesus' mission, from beginning to end, is the bestowing of life. The word life is used, both in Old Testament and New, to denote all the blessings of salvation. (Compare 1 John 5: 12.) *More abundantly*. Life transformed by Christ is life in its fulness, life in its highest quality, life eternal: that is, the divine life itself.

V. 11. *The good shepherd*. Probably Dods is right in saying that "good" here is used "in the sense in which we speak of a good painter or a good architect, one who excels at his business." Jesus' fitness for being shepherd is proved by his willingness to

sacrifice life itself, when the welfare of his sheep demands it: "Greater love hath no man than this, that a man lay down his life for his friends," John 15:13.

Vs. 12-15. *An hireling*; one who works merely for the hire or pay. *Seeth the wolf . . . and fleeth*. He will run no risks. *I know my sheep*; a second mark of the Good Shepherd. Jesus knows each of his followers, his past, present and future, and all he needs. *Am known of mine*; a knowledge springing from love, trust, surrender, and answering to the Saviour's all-embracing knowledge. *Even as*, etc. (Rev. Ver.). The intimacy of Jesus and his disciples is like that between the Father and the Son.

III. The Other Sheep, 16-18.

V. 16. *Other sheep . . . not of this fold*; the Gentiles, whom he came to save as well as the Jews. Christ claimed them as his own, though they had not yet heard of him. *Them also I must bring*; to himself as their Saviour: one of Jesus' blessed "musts." It was the Father's will; it was his will, too, 1 Tim. 2:4-6. *They shall become one flock, one shepherd* (Rev. Ver.). The people of Christ, of whatever country or church, are one brotherhood, following one master.

Vs. 17, 18. *Therefore doth my Father love me*; because he was in such sympathy with the Father's loving purpose, that he was willing to die in order to carry it out. *Take it again*. This was needed to complete his work of redeeming men. *I lay it down of myself*; a free surrender in obedience to God, and out of love to men. *Commandment . . . of my Father*. Though a prince and con-

queror, Jesus sets us an example of humble obedience.

Light from the East

SHEEP AND SHEPHERDS—Many parts of Palestine are unfit for agriculture but suited for the grazing of sheep and goats; grass will grow where wheat and barley will not: on the tableland of Judah (where you have En-ge-di, or Kid's Well) and the barer moors to the south (where Nabal had his flocks), in large parts of Sharon and Jezreel, where the land is too low-lying for grain, and in the uplands of Moab and Gilead and Bashan. Sometimes a sheep master owned thousands of animals. Kings could carry on the business on the grand scale, 2 Samuel 13:23; 1 Chron. 27:29-34; 2 Chron. 26:9, 10. The life of the shepherd was hard and laborious; Jacob could say: "In the day the drought consumed me, and the frost by night; and my sleep departed from mine eyes." It meant keeping the animals together, following any that strayed, caring for sick, binding up the wounded, carrying weary lambs, drawing water in buckets from a well, warding off wolf and lion and bear. At night the animals were usually shut in a pen and the shepherd stayed with them. It was at folding time that the shepherd counted them. The marah or sheepfold is to-day a covered stone structure opening on a large yard that is surrounded with a heavy stone wall crowned all around with sharp glass or stone. The wolf will scarcely scale it, but the sheep are not always safe from leopard and panther nor from Bedouin robbers.

THE GEOGRAPHY LESSON

[SEE SKETCH MAP, LESSON II.]

In ancient times, sheep were the chief possession of the people of Palestine, and the neighboring countries. Job had 7,000 head of sheep at first, then 14,000 (see Job 1:3; 42:12). Abraham, Isaac and Jacob had vast flocks of them. Sheep furnished their owners with clothing, milk, butter, cheese, meat. They were also a medium of exchange. Solomon sacrificed 120,000 sheep at the dedication of the temple, 1 Kgs. 8:63. The king of Moab paid an annual tribute in sheep to the king of Israel, 2 Kgs. 3:4.

All the plateaus east of the Jordan, and the mountains of Palestine and Syria are still pasture grounds for innumerable flocks. In the spring, the juicy grasses furnish abundant and suitable nourishment. Later on, when the rains have ceased, the sheep still nibble the dried herbage and stubble. They require water but once a day, and where they cannot get it from everflowing rivers, they find it in countless wells, fountains and cisterns known to the Arabs. The descendants of the same shepherds who

tended flocks in Bible days, still occupy the great sheep walks of Palestine. The sheep are usually white, but some are brown. They

have tails from 5 to 15 inches broad, weighing from 10 to 15 pounds. There are about 500 references to sheep in the Bible.

THE LESSON APPLIED

1. Jesus employs two very expressive figures of speech in this passage. In one of them he speaks of himself as the door. In all probability he had in mind the man whose sight he had restored, and who had been cast out by the Pharisees. They thought that they could act as a door, shutting out whom they would from the privileges of the church. Jesus says they have no right to do this. He himself is the real door by which men go in and out of the church. When Jesus said that, he said a most important thing, and something which has been only too often overlooked in the past. Perhaps it is something which we sometimes overlook to-day. What is it that makes any one a Christian? Many answers have been given to that question. Many definitions of a Christian have been suggested. But the only ones which ought to win our attention are the ones which give the chief place to our personal relations to Jesus Christ. It is through him that we enter the kingdom.

2. In the other figure of speech which Jesus uses here, he calls himself a shepherd. That is a favorite figure in the Old Testament, and Jesus takes it over and applies it to himself. One reason why he calls himself a shepherd is that he leads his people. We, in this country, are accustomed to see sheep driven. In the East, they were led by their shepherd. That is what Jesus does for us. He never asks us to do anything which he has not been willing to do himself. He walks the way before us. Or, to change the figure, he fights at our head. A writer on military matters has recently said that one of the secrets of the good officer is the way in which he says, "Come" to his men. And that is surely one of the secrets of Jesus' power over men.

3. Christ is interested in each individual follower of his. He knows his own. Sometimes, it may be, we feel a difficulty here. Our imaginations are staggered at the idea that Christ can be interested in each one of his numberless followers. And yet, as a

recent writer has pointed out, we have an illustration in human experience which helps us here. The more a man knows of any one subject, the more he knows of the individual details of that subject. An ordinary visitor goes into a library, and all he gets is the impression of a vast number of books. But the librarian who is in charge of that library is acquainted with each individual book. He can go immediately to the proper place on the shelf to find any book. So does the gardener know each plant in his garden. Not otherwise is it in regard to the master's relations with his disciples. It is a precious truth which we must hold to. As the psalm has it: "The Lord is *my* shepherd."

4. Another most precious truth which is brought out in this passage is the fact that Christ gave his life for his people. As he said to his disciples before he left them: "Greater love hath no man than this, that a man lay down his life for his friends." Christ's words are full of love to his disciples, but it was his death for them upon the cross which gave a power to his words which ought to be irresistible.

5. Christ makes it very clear that his sacrifice is a willing sacrifice. He has not been forced into it. He lays down his life of himself. Paul felt the power of the willing sacrifice of Christ when he said: "The Son of God, who loved me, and gave himself for me." That Christ gave himself for us is wonderful. That he gave himself for us of his own free will is more wonderful yet. There is a lesson here for us all. There is a world of difference between what we do under compulsion and what we do of our own initiative. Here are two boys. Both are going errands for their father. But one goes complainingly and only because he has to. The other goes gladly and because he welcomes the opportunity of being of some service to his father. They both serve, but there can surely be little question as to which one renders the more acceptable service.

THE LESSON GRADED

This section embraces teaching material for the various grades in the School.

For Teachers of Bible Classes

It is evident, by the setting of the lesson story in the Gospel, that John understood it to be related to the story of the blind man. The treatment which the latter had received at the hands of those who professed to be his religious leaders led Jesus to define his relations to his own. The figure of the good shepherd was suggested by the tender relations between the Eastern shepherd and his sheep.

1. *Knowing and known.* The Eastern shepherd knows his sheep very intimately. So with Jesus, there is no compulsion, no hard treatment like that which the thief and the robber must administer to the sheep. He is shepherd because of a mutual understanding. He *knows*. He knows our strength and our weakness, our past and our present, our handicaps and our advantages. We are never out of his thoughts. There is no time when he is not bearing or bearing with us. He is *known*. The heart instinctively recognizes him, if it be his. Some may see nothing desirable in him, but every one who has a deep need, discovers in him the source of satisfaction.

His own he calls by name. "Each of us has a name (Isa. 43 : 1; Rev. 3 : 5) and God's name for us is our true name, the name of our true selves, what by God's grace we are to be. Simon's name was Peter. (See Rev. 2 : 17.) Some have said that the Oriental shepherd calls his sheep by the name of their defects. But that cannot be God's way. He calls us the name of our noblest possibilities." Whom does Jesus call thieves and robbers? Are there any such to-day against whom we need to guard?

2. *The door.* Note, Jesus says he *is* the door. There are no other doors. (Compare Matt. 11 : 27.) Neither fame nor learning can lead a man into peace with the Father. "Salvation, liberty, sustenance, come of him alone."

3. *The faithful shepherd.* He gives his life for the sheep. In other words, he is a protector against all that might harm the sheep.

Some of the Jewish leaders were more ready to sacrifice the people to the Romans than to die on their behalf. They were men of hireling spirit, more interested in the gains than the responsibilities of office. When do we, the representatives of the Good Shepherd, show an hireling spirit? To whom does Christ refer in v. 16? Will all men finally recognize the Good Shepherd?

For Teachers of the Senior Scholars

Some one has said that it is necessary to hear *The Land o' the Leal* sung in a Scotch gloaming to feel in full measure its exquisite tenderness. So it is necessary to be an Oriental to grasp fully the beautiful imagery of this passage. Still, we know that as *The Land o' the Leal* makes a touching appeal to people everywhere, the figure of Jesus as the Good Shepherd is one which comes home very tenderly to Christian hearts in every land. Remind the class that no gospel hymn which Mr. Sankey sang was more effective in winning souls to Christ than *The Ninety and Nine*.

1. *Christ as the Door*, vs. 7-10. What is the thought suggested by this figure? Bring out that the fold is the place of safety, and that the door is the way to reach that safe refuge, where there is protection and provision for every one. Make clear that there is no safe refuge in this world away from Christ, and show that those who say that they have found such, are the "thieves and robbers" referred to, who steal the good out of life, and kill all the higher impulses and aspirations and destroy man's character, and his prospects for time and eternity.

Emphasize the fact that the mission of Christ in the world is to overcome these evil forces, and to endow human life with power to resist what is evil and cleave to what is good, v. 10. Quote Phillips Brooks: "Man is not living except as he lives in Christ."

2. *Christ as the Good Shepherd*, vs. 11-18. What is the dominating characteristic of the Good Shepherd? He is willing to give his life for the sheep, vs. 11-13, 15, 17, 18. Christ, the Good Shepherd, loved us and gave himself for us. He gave himself for us that we might give ourselves to him. It is

a poor life that is not drawn Godwards by love so amazing, so divine. Note that the Good Shepherd knows his sheep, v. 14. Christ knows us individually, and we know him through the sweet fellowship of our daily life.

For Teachers of the Boys and Girls

To-day's lesson groups itself around two central truths for the boys and girls: (a) The good shepherd is the protector of his sheep even if it costs him his life. (b) The sheep know the voice of their shepherd and each one is known by him. The lesson could be made more vivid if one of the scholars would bring a cardboard model of an Eastern sheepfold; and if others would bring pictures of shepherds and their flocks in Palestine and in other lands. Head the lesson up to the latter part of v. 3: What name, if any, has the good shepherd for each scholar in the class?

The lesson might be taught centred around four incidents:

1. *The Shepherd Entering the Fold.* Illustrate with a model of the fold or give a description of one. The shepherd does not hold aloof from his sheep, does not separate himself from them. Nor does Jesus. Even now he is speaking to the healed man of ch. 9, who had been cast out by the Pharisees and most probably abandoned by his parents.

ADDED HINTS AND HELPS

In this section will be found further assistance under various headings.

Something to Look Up

1. "Greater love hath no man than this, that a man lay down his life for his friends." Find these words spoken by Jesus.

2. Where is it written that we are all like sheep who have gone astray?

ANSWERS, Lesson II.—(1) James 1:3; (2) Acts 9:36-41.

For Discussion

1. Is it always cowardly to avoid danger?
2. Should we lay down our lives for others?

Prove from Scripture

That salvation is through Christ alone.

How do Jesus' actions differ from the actions of any one other than the Shepherd?

2. *The Shepherd Leading the Flock.* Show the scholars pictures of a shepherd in the East, and contrast these with sheep herders in America or Australia. What difference is there? Why does the Eastern shepherd go ahead of his sheep? (a) To find good pasture. (b) To face any danger. (c) To lead the sheep in the right direction. Show that Jesus, the good shepherd, leads and does not drive his sheep.

3. *The Shepherd Protecting the Sheep.* At any time the flock may be in danger,—from injuries by falling from rocks; from thieves who come galloping out of the desert; or from wild animals. When such dangers come, what would a poor shepherd do? Why does the hireling flee for his life? What, however, will the true shepherd do? Picture the scene from the story of David and the lion and the bear in 1 Sam. 17:34-38.

4. *The Shepherd Calling the Sheep.* Why did the sheep come to his call? If any one else had dressed like the shepherd and called them, would they have come? Would the shepherd have known if any had not come? The shepherd has a name for each sheep. Has Jesus a name for each scholar, indicating that the scholar belongs to him? Is it a good name,—the Willing, the Honest, the Kind?

The Question on Missions

Ques. 3 (Topic for April, THE WOMEN'S MISSIONARY SOCIETY HOSPITAL AT NEEMUCH, CENTRAL INDIA. Ques. 3 tells of Dr. MacKellar's going to Neemuch and of her work there). Talk with the little ones about Dr. MacKellar's first going to Neemuch. Tell how she gave medicine to some women and children and nursed others. Explain that many, at first, were afraid of her, but that now the people have learned to trust her and she has often been asked to treat men and boys, as well as women and children. Patients come from places many, many miles away, and all are told of Jesus.

Explain to the boys and girls how the work of our hospital at Neemuch is carried on. The very sick ones are kept in the hospital,

while others get medicine to use at home, and to all of them the gospel is told or read or sung. Speak also of the branch dispensaries at which similar work is done.

In classes of older scholars contrast the small beginnings of 25 years ago, when there was a small dispensary in rented rooms and

one missionary, with the present conditions,—a fine hospital and dispensary, with branch dispensaries at other places, two missionaries with several nurses and other assistants. Speak of Dr. MacKellar's services in plague outbreaks, for which she received the Kaiser-i-Hind (Emperor of India) medal.]

FOR TEACHERS OF THE LITTLE ONES

A Look Forward—We are going to hear about Jesus caring for his sheep.

Lesson Thought—Teach the children that people need a shepherd to lead them. Jesus is our shepherd. He tenderly leads and guards us. We should listen to his voice and follow him.

Approach to the Lesson—You have all seen little lambs and big, woolly sheep. I think you can all tell me how the wee lambs call their mothers (all say "baa," "baa").

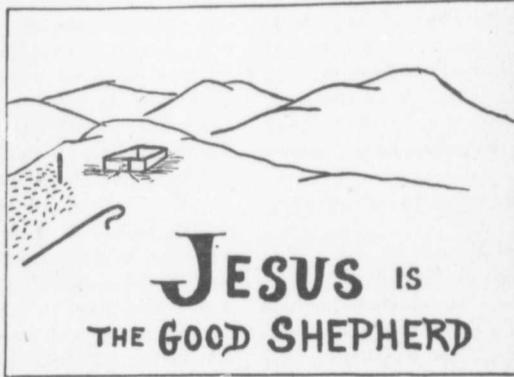
Sheep always need some one to take care of them—a man, or sometimes a boy. He is called a shepherd. Tell how carefully the shepherd guarded his flock, especially the little lambs. He would fight, and sometimes get hurt, in order to save his sheep. His big rod (sketch) was needed to drive away wild beasts, and his crook (sketch) was used to clear the way through long grass and beneath branches of trees, and also to help the lambs out of difficult places. The crook often pulled down branches with tender young leaves, low enough so that the lambs could get a nibble.

At night the shepherd led his sheep home to the sheepfold (describe). It looked something like this (sketch four walls with a door or gateway, or build one on your sand tray).

Lesson—Jesus is talking to the man who had been blind (recall) and to the Jews who were so angry because the man believed in Jesus, who had cured him.

The Story That Jesus Told—A shepherd had led his sheep home to the sheepfold. He fastened them safely in, and went home to his own house to sleep. Describe the little lambs snuggling up to the warm, woolly

mother sheep, and all going to sleep. Hark! Some one is calling the sheep. They listen. It is a strange, rough voice. It is not the voice of their own shepherd. It is a robber! He climbed up over the wall (all make motion of climbing, with



hands) and picked up the sheep and lambs very roughly and dropped them over the wall (gesture). Then he got over again himself and drove the poor frightened sheep ahead of him. See! A wolf comes out of the woods to kill the sheep. Will the robber shepherd kill the wolf and save the sheep? No! He runs away for fear the wolf will kill him, and leaves the poor trembling, bleating sheep crying, "baa," "baa," so piteously.

The Good Shepherd—Just then a voice calls the sheep. It is the voice of their good shepherd, and his sheep know his voice, and run to him. He had gone to the sheepfold to see that his sheep were safe, and he found a robber had stolen them, so he followed their tracks till he found his sheep. He drove the wolf away and gathered his sheep close to him, and led them safely back to the sheepfold. Here he is with the little ones close at his heels (strokes.)

Golden Text—Jesus said, "I AM THE GOOD

SHEPHERD," etc. (print).

The Worst Robber—Sin is a robber who takes away the sheep (people) from God's fold. Jesus came to find those sheep and bring them back to his fold. He died to

save his sheep from sin, so they may live forever.

Hymn—Sing Hymn 586, Book of Praise.

What the Lesson Teaches me—JESUS IS MY SHEPHERD.

FROM THE PLATFORM

THE GOOD ^A SHEPHERD

Print on the blackboard, A SHEPHERD, and talk of an Eastern shepherd and his care for the flock. The bringing of the sheep into the fold at night to be guarded by the porter, the leading of them out to pasture in the morning, the protection of them from robbers and wild beasts, the shepherd's knowledge of his sheep, one by one, and their knowledge of him,—these are the main points to be touched. Now, Jesus, in the lesson, calls himself THE GOOD (Print) Shepherd. Bring out, by questions, what he does for the sheep, his people. He saves them, makes them free, provides for them (v. 9); he gives them abundant life (v. 10); he lays down his life for them, v. 11. Recall how the sheep in the East follow the shepherd when they hear his voice. Remind the scholars very earnestly and lovingly, that Jesus, the Good Shepherd, is each day calling us to follow him. Should we not, every one, listen to and obey his voice, since he has loved us so much as to die for us?

Lesson IV.

JESUS ANOINTED AT BETHANY

April 22, 1917

John 12 : 1-11. Scripture Memory Verses.

GOLDEN TEXT—She hath done what she could.—Mark 14 : 8.

1 Then Je'sus six days before the passover came to Beth'any, where Laz'arus was ² which had been dead, whom ³ he raised from the dead.

2 There they made him a supper ⁴; and Mar'tha served : but Laz'arus was one of them that sat at ⁵ the table with him.

3 Then took Mar'y a pound of ointment of spike-nard, very ⁶ costly, and anointed the feet of Je'sus, and wiped his feet with her hair : and the house was filled with the odour of the ointment.

4 Then saith one of his disciples, Ju'das Iscar'iot, Si'mon's son, which should betray him,¹⁰

5 Why was not this ointment sold for three hundred pence, and given to the poor?

Revised Version—¹ Jesus therefore; ² Omit four words; ³ Jesus; ⁴ So they; ⁵ there; ⁶ meat; ⁷ Mary therefore took; ⁸ precious; ⁹ But Judas Iscariot, one of his disciples, which; ¹⁰ saith; ¹¹ Now this; ¹² because; ¹³ having the bag took away; ¹⁴ Jesus therefore said; Suffer her to keep it against; ¹⁵ ye have always; ¹⁶ The common people therefore of the Jews learned that; ¹⁷ took counsel.

LESSON PLAN

I. Mary's Offering, 1-3.

II. A False Disciple, 4-8.

III. The Priests' Plotting, 9-11.

DAILY READINGS

(By courtesy of I. B. R. Association, Mr. S. C. Bailey, Hon. Secretary, 56 Old Bailey, London, England.)

M.—Jesus anointed at Bethany, John 12 : 1-11.

6 ¹¹ This he said, not ¹² that he cared for the poor : but because he was a thief, and ¹³ had the bag, and bare what was put therein.

7 ¹⁴ Then said Je'sus, Let her alone : against the day of my burying ¹⁵ hath she kept this.

8 For the poor ¹⁶ always ye have with you ; but me ye have not always.

9 ¹⁸ Much people of the Jews therefore knew that he was ¹⁹ there : and they came not for Je'sus' sake only, but that they might see Laz'arus also, whom he had raised from the dead.

10 But the chief priests ¹⁷ consulted that they might put Laz'arus also to death ;

11 Because that by reason of him many of the Jews went away, and believed on Je'sus.

T.—The utmost for Christ, Mark 14 : 3-9. W.—The one thing needful, Luke 10 : 38-42. Th.—Love's offering, Luke 7 : 36-50. F.—Rich men's tribute, Job 19 : 38-42. S.—The Lord's anointed, Ps. 45 : 6-17. B.—Christ's anointing shared, 1 John 2 : 24-25.

Primary Catechism—Ques. 24. *What kind of persons were Adam and Eve when God made them?* A. God made Adam and Eve holy and happy.

Shorter Catechism—Ques. 91. *How do the sacraments become effectual means of salvation?* A. The sacraments become effectual means of salvation, not

from any virtue in them, or in him that doth administer them; but only by the blessing of Christ, and the working of his Spirit in them that by faith receive them.

Lesson Hymns—Book of Praise: Memory Hymn—Primary, 14 (Ps. Sel.); Junior, 72 (Ps. Sel.), 183, 210, 180, 229.

Special Scripture Reading—1 Peter 1: 17-25; given also in Departmental Graded Teacher's Quarterlies. (To

be read responsively or in concert by the whole School.)

Hymn for Opening Worship—Hymn 238, Book of Praise; given also in Departmental Graded Quarterlies.

Lantern Slides—For Lesson, B. 212, Jesus Anointed at Bethany. For Question on Missions, I. 57, Patients in Hospital Yard. (Slides are obtained from the Presbyterian Lantern Slide Department, 96 Queen St. East, Toronto.)

THE LESSON EXPLAINED

Time and Place—Six days before the Passover, A.D. 30; Bethany.

Connecting Links—The raising of Lazarus had two effects. On the one hand, some were so impressed by it that they became disciples of Jesus. On the other, the Jewish authorities, including the chief priests and Pharisees, were roused by the sensation which the event had caused to make plans for the destruction of Jesus. They feared that the people might accept Jesus as Messiah, and so provoke the Roman government. Jesus, therefore, retired for a time to the town of Ephraim, northeast of Jerusalem. (See ch. 11: 45-57.)

I. Mary's Offering, 1-3.

V. 1. *Then Jesus*; Rev. Ver., "Jesus therefore." "Therefore" refers back to the mention of the Passover in ch. 11: 55. *Six days before the passover*. It was the beginning of the last week of our Lord's earthly life. *Came to Bethany, where Lazarus was*. Bethany would be a quiet resting place in view of the awful ordeal which he had immediately to face.

V. 2. *They made him a supper*. The reference to Lazarus as "one of them that sat at meat with him" shows that the supper was not in Lazarus' house. Matthew (ch. 26: 6) and Mark (ch. 14: 3) both describe it as taking place in the house of Simon the Leper. *Martha served*. Her action was true to her character, Luke 10: 40.

V. 3. *Then took Mary*. Mary shows her characteristic quality of loving devotion, Luke 10: 39. *A pound (twelve ounces) of ointment*; a liquid perfume. *Of spikenard*; literally, "pistic nard," which may be translated, "pure nard" or "liquid nard." Nard was an East Indian plant, the juice of which had a delicious scent. The ointment made from it was sold in sealed flasks, and was very costly. *Anointed the feet of Jesus*. To anoint the head (see Matt. 26: 7; Mark 14: 3), and

especially the feet, of a guest was a mark of high esteem (compare Luke 7: 46). *Wiped his feet with her hair*. An altogether extraordinary service, revealing the depth of her reverent devotion. It was contrary to Eastern etiquette for a woman to appear with unloosed hair (compare Luke 7: 38, 44). *House . . . filled with the odour*. So, Jesus said, would the fragrance of this loving deed be diffused throughout the world, Matt. 26: 13

II. A False Disciple, 4-8.

Vs. 4, 5. *Judas Iscariot*; that is "Judas, a man of Kerioth," a place in Judah. *Should betray him*. See Matt. 26: 14-16. Judas is true to his overmastering instinct of mean, niggardly selfishness. The very spirit which was an element in the betrayal of his master reveals itself here. He could not understand lavish, self-forgetting, uncalculating, generosity. *Why . . . not . . . sold for three hundred pence . . . ?* A Roman "penny," denarius (about 16 cents), was a laborer's ordinary daily wage. Hence the ointment would be worth at least \$300 in our money. The greedy soul of Judas was horrified at such a waste of money. *Given to the poor?*

V. 6. The writer of the Gospel knew Judas too well to believe in this professed sympathy for the poor. *He was a thief*; explained by the last clause of the verse. *Had the bag*; literally, "had (or, took charge of) the box," in which Jesus and his disciples kept their scanty funds. *Bare what was put therein*. A better translation is, "was in the habit of taking away that was put therein." John had discovered that he was accustomed to pilfer.

Vs. 7, 8. *Said Jesus, Let her alone*. Our Lord defends the generous deed of Mary against Judas' carping criticism. *Against . . . my burying*; that is, "the day of my preparation for burial." Jesus refers to the common Jewish custom of laying fragrant spices

on a body which is being embalmed before burial. He knows that the day of his death is near. This act of generous lavish affection he regards as his real embalming. *Poor always . . . with you . . . me . . . not always.* Jesus was the last person in the world to neglect the poor. But he saw through the flagrant hypocrisy which found fault with Mary's act. A love which spares no cost is dear in his sight. It is the answer to his own boundless love.

III. The Priests' Plotting, 9-11.

Vs. 9-11. *Much people*; Rev. Ver., "The common people," as contrasted with "the chief priests" of v. 10. Jesus and Lazarus became objects of eager curiosity. *Chief priests consulted*, etc.; alarmed for their own authority, since the mighty work wrought upon Lazarus had created a new movement of belief in Jesus. (Compare ch. 11:45.) *Went away*; that is, separated themselves from their religious leaders to become followers of Jesus.

Light from the East

OINTMENT—In the East, water and oil go

hand in hand. Both are used in the care of the body. The Hebrews had seldom enough water for a bath, but cleanliness was one of the laws of religion. A man had to wash himself in preparation for approach to God's altar; he washed also before he ate a meal. When a guest arrived, water was at once brought in. The Arabs are cleanly in their own way; when they have no water, they rub the body with fine desert sand. Many regard washing with water as a scandalous luxury. Both Hebrews and Arabs used oil to soften the skin. The Arabs say that oil strengthens the body; it certainly protects the skin against the fierce heat of the sun and the scorching winds. The Hebrews anointed themselves especially for religious festivals and weddings and feasts. They omitted it in time of mourning. They rubbed the hands and face, they put it on the hair and beard (the 133rd Psalm shows how generously), they used it sometimes for the whole body. It was an act of great homage to anoint a guest's feet. The oil used was that of the olive-tree. They perfumed the oil with aromatic spices. Most precious of all was the oil of nard.

THE GEOGRAPHY LESSON

[SEE SKETCH MAP, LESSON II.]

The town of Ephraim is not mentioned in the New Testament, except in John 11:54. There it is said that, in consequence of the plots performed by the Jewish leaders, after the raising of Lazarus, Jesus went from the neighborhood of Bethany and Jerusalem, "into a country near to the wilderness, into a city called Ephraim." The "wilderness" probably means the wild and lonely region northeast of Jerusalem. The historian Josephus mentions a small fort named Ephraim in this region. The town is probably to be identified with the modern et Taiyibeh, which is situated on a conspicuous cone-shaped hill

commanding a view of the valley of the Jordan and the Dead Sea. It is 4 miles from Bethel, and 14 miles from Jerusalem, and is, says Canon Tristram, "peculiarly isolated and secluded, truly 'the lonely Ephraim.'" A road from Jericho runs northward to et Taiyibeh, still marked for some distance by Roman pavement. At one time it was one of the strongholds which defended the southern frontier of Samraia, but in later times it was reckoned among the cities of Judah. Along with Beihel it was taken by the Roman emperor, Vespasian, during his advance on Jerusalem.

THE LESSON APPLIED

1. It is a great blessing to have Jesus as a guest in our homes. Do we welcome Jesus into our homes? Do we welcome him into our lives? Socrates said that a man is known by the company he keeps. Goethe said once: "Tell me your associates, and I will tell you what you are." Some other writer has said:

"A man becomes like those with whom he lives, whose society he loves . . . The influence of his associates, whether good or bad men, dyes his being as the vat dyes cloth." If these things be true of human friendship, how much more are they likely to be true of friendship with Jesus. To be in his company is at once one

of the greatest blessings and one of the greatest safeguards of human life.

2. Nothing is too good for Jesus. Mary lavished on him the very best she had to give. When we do that, we are learning something of what God did when he gave his Son for us. When Bishop Patteson, as a young man, inwardly realized that God had called him to the foreign mission field, there came a trying interview with his father, Sir John Patteson. When the old gentleman saw that his son's decision was a firm one, he hurried into another room, and uttered the passionate cry: "I can't let him go," but scarcely had the words escaped his lips, when he recalled them with a reverent recognition of the divine will, and added, "God forbid that I should stop him."

"Give all thou canst! high heaven rejects the lore
Of nicely calculated less or more."

3. There is a place for the beautiful in religion. Mary's act which won the commendation of the master was a beautiful act rather than a distinctively useful one. And here we have suggested to us the justification for spending money upon beautiful music in our churches, and for beautiful church buildings. God has made everything beautiful in its time, and there is no reason why we should make things ugly when we can afford to make them beautiful. Cologne Cathedral was begun in 1248. It was finished in 1880. It stands as the monument of the devotion of successive generations of men and women to the idea of the beautiful in its relation to the worship of God. Of course, people may erect churches which they cannot afford to pay for, and that is wrong. And people may erect beautiful

churches only from a love of display, and that is wrong. But it is not wrong to strive after beauty as an expression of our love to God and of our love for his worship.

4. There has hardly ever been a good person who has escaped criticism. There has hardly ever been a good act which has escaped criticism. And Mary's act was no exception. If our motive is right, we shall not care too much for the criticism of others. "Do not be diverted from your duty by any idle reflections the silly world may make upon you, for their censures are not in your power, and consequently should not be any part of your concern." Those are the words of an ancient heathen philosopher, but we need not hesitate to apply them to ourselves to-day. What we need to guard against is the grave danger lest we be the critics of those who are doing their duty in a way which is acceptable to God.

5. People who, like Judas, try to judge everything by a money-standard are sure to make many false judgments. They are like the crane of which the fable tells. The crane was wading in the water looking for snails, when he saw a beautiful swan. "Where do you come from?" he asked in wonder. "I come from heaven," said the swan. "And what is heaven like?" asked the crane. Then the swan began to describe the glories of the eternal city. But all that the swan said could arouse little interest in the crane. Finally the crane asked: "Are there any snails there?" "Snails!" repeated the swan, "no, of course not." "Then," said the crane, as he continued his search along the slimy banks of the pool, "you can have your heaven, I want snails." There are too many people who make the silly crane's mistake.

THE LESSON GRADED

This section embraces teaching material for the various grades in the School.

For Teachers of Bible Classes

The crisis of Jesus' ministry had been reached; and, at this moment, all things were being revealed: hatred and love were standing forth in their fullest expression. Within the range of a few verses we read of the murderous ferocity of the Pharisees, the

tender sympathy of a woman, and the generous tributes of the crowd. Show how our prejudices are always dangerous forces, blinding our eyes to the worth of persons, policies and movements.

1. *She loved much.* What reasons had Mary for loving Jesus? Do we have similar reasons for loving Christ? How far are our relations to him personal? Love to Jesus expresses itself in many ways: in the self-

abnegation of a young woman who gives up a career that she may minister to sick ones in the home; in the idealism of the young man who turns from a rich profession to spend his talents in an underpaid ministry. How much of our service to Christ is controlled by a sense of duty, how much by the pure emotion of love? Should our duty to others ever determine the expression of our love for Jesus?

2. *But Judas.* To those who have stabbed love, all love is hateful. Judas' words were a feeble attempt to defend his own loveless condition. At the moment, he was ready to sell Jesus for less than a box of ointment, and so the act of Mary troubled what little conscience was left to him, and, like the poor, Judas is always with us. We hear him blatantly picking flaws in the services of minister, church leader, public servant, or public benefactor. We hear him in our hearts as we criticize this man for his overdone piety, that man for his vulgarity in worship. Point out that the sense of personal unworthiness, personal defeat, is almost always the cause of the Judas spirit. What is its cure?

3. *The breadth of love.* Jesus rebuked Judas. In his defence of Mary he showed: (1) That love is a broader thing than pity for the poor. It includes that feeling, but it also includes other ministries, such as those of friendship, gratitude, devotion. The soul of a man is best developed when it neglects no worthy emotion. (2) He showed that there are other standards than a utilitarian one. Some actions are valuable apart from visible results. Some acts are rich for their own sake, just as flowers in a garden. (3) He showed that he values acts of love done to himself. Is a splendid church a waste of money? Can we love with Mary's ardor, when Christ is now unseen?

For Teachers of the Senior Scholars

Refer to Elisha and the home of the Shunammite, where the prophet found a home, a prophet's chamber always ready for him. It is said that it requires a minister with a widely scattered country charge, who has found out where the Shunammites live, to interpret sympathetically this experience in the life of

Elisha. Point out that Bethany was Christ's favorite resort, for there the family dwelt whom he loved (ch. 11 : 5), and with whom he had been in their joys and sorrows. In the passage which we are studying, we find Jesus once more a guest in this happy home. Question out what took place there that day.

1. *The Supper*, vs. 1, 2. Who were present? What other social gatherings did Jesus attend during his earthly ministry? (See Luke 14 : 1 ; John 2 : 2.) Bring out that Jesus was no ascetic, no recluse. He loved to mingle with men that he might influence their lives for good. Help the scholars to understand that this was Christ's ideal of a social gathering, and ought to be ours.

2. *The Anointing*, vs. 3-8. Note that this was Mary's way of expressing her love. Why was her love so great? Is Tennyson's explanation in *In Memoriam* correct?

"Her eyes are home of silent prayer,
No other thought her mind admits
But he was dead and there he sits,
And he that brought him back is there."

Question the class about the unkind criticism of what Mary had done, vs. 4-6. Of course, no one expects Judas to understand and appreciate a love like this, but what about the other disciples? (See Matt. 26 : 8.) They failed for the moment to understand that man does not live by bread alone. How much are we doing to satisfy the hunger for love and sympathy in those about us? Note Christ's rebuke, and his interpretation of what Mary had done.

3. *The Consultation*, vs. 9-11. What was the subject of this consultation? Anything which tended to increase Christ's influence over the people incurred the bitter hatred of the chief priests. How strange it is that a good deed sometimes awakens an evil spirit in the heart. Note that selfishness and envy are at the root of all this. May our daily prayer be that the good Lord may deliver us from a spirit of this kind.

For Teachers of the Boys and Girls

As an introduction to this beautiful story of love and devotion, the scholars might be asked to recall the incidents of the other recorded visits of Jesus to the Bethany home (see ch. 11 and Luke 10 : 36-42). There

are two leading thoughts in the story of this supper : (a) the selfishness and unloveableness of an envious disposition ; and (b) the nobility and inspiration of a loving devotion to Jesus. It would be well for the teacher to concentrate here on the positive virtue, only indirectly referring to the other.

The action of Mary was beautiful in itself, and the teacher should be at pains to see that the scholars understand it. In telling the story, make clear the construction of an Eastern table which would make the deed possible ; the value of the rest of a home for Jesus during the next stormy week ; the characteristics of the three friends,—Martha now uncomplainingly serving, Mary worshipping, and Lazarus with a strange new dignity acquired from his resurrection.

The action of Jesus adds to the beauty of Mary's deed. He did not ignore it, nor was he unconscious of it, as a non-Christian deity would have been. He received the gift, but he did so :

1. *Without embarrassment.* Emphasize the difficulty of receiving gifts properly. Do the boys and girls receive gifts from their parents and friends in the proper spirit ?

2. *Defending it against the charge of extravagance.* Love's prodigality is blameless. The complaints of Judas because of his envy and not because of his love for the poor, might be likened to a boy or girl's complaining of the prodigality of nature : why is so much land wasted in producing flowers and trees instead of growing wheat or hay which can be eaten by men or animals ? Emphasize that love can never be wasted.

3. *Emphasizing the importance of unique opportunities.* Jesus did not mean in v. 8 that boys and girls were not to be good to the poor. If there is a choice of two good things or good deeds, choose the better ; if between an ordinary opportunity and a unique opportunity, choose the latter.

4. *Emphasizing the forehandedness of Mary.* Mary demonstrated her love while Jesus was yet living. Joseph of Arimathea and Nicodemus were behindhand. Teach the boys and girls to be forehanded with the evidences of their love for their parents, friends and for the Good Shepherd.

Illustrations of all these principles should be given by the teacher suitable to the circumstances of the scholars in his class.

ADDED HINTS AND HELPS

In this section will be found further assistance under various headings.

Something to Look Up

1. Read the story of the anointing of Jesus as told by St. Mark.

2. The Bible teaches us to be kind to the poor, but it also says "the borrower is servant to the lender." Find the verse.

ANSWERS, Lesson III.—(1) John 15 : 13.
(2) Isa. 53 : 6.

For Discussion

1. Should we give to our friends only things that are useful ?

2. Ought money spent on a fine church to be given to the poor ?

Prove from Scripture

That God loves everybody.

The Question on Missions

Ques. 4 (Topic for April, THE WOMEN'S MISSIONARY SOCIETY HOSPITAL AT NEEMUCH,

CENTRAL INDIA. Ques. 4 tells about the patients who come to the hospital and what is done for them). Remind the little ones that Dr. MacKellar began her work alone in Neemuch. Now she has with her a Canadian nurse, Miss McHarrie, and there are also some young native women, who have taken, or are taking, a nurse's course of training, besides others who can help to care for the sick. There are Bible women, too, whose work it is to talk and sing to the patients in the dispensary and hospital wards.

Talk with the boys and girls about the kind of patients who come to the Neemuch hospital,—mostly native women and girls and little boys, and, of course, many babies. Sometimes older boys and men get treatment in the dispensary, but not in the hospital. In times of plague everything possible is done for every one, whether man or woman. The wives and children of British officials and of men in the employ of the railway are also treated.

Emphasize, in classes of older scholars, the opportunity of preaching the gospel given in the hospital and the influence of the hospital

work in winning the friendship of the people, far and near and thus opening up a way for the gospel into the hearts of the people.

FOR TEACHERS OF THE LITTLE ONES

A Look Forward—We are going to hear about Jesus receiving love from his friends.

Lesson Taught—Teach the children that they should give their best to Jesus. He values their gifts.

Approach to the Lesson—Is there a little girl named Mary in your class? We are going to hear a story about a "Mary" who lived in the "Jesus land," and was a friend of Jesus when he lived there.

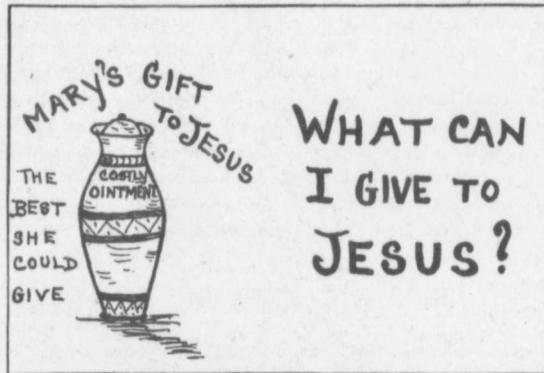
Perfume—What am I pouring from this bottle? How sweet it smells! Of what is perfume made? In some parts of France (where the War is going on), whole fields of violets, roses, lilies, carnations, etc., are used in making perfumes. Our story to-day tells us about a jar of very costly perfume, and who brought it, and what she did with it, and why she used it in this way. Would you like to hear this story? First let us draw a picture of the jar that held this very precious ointment or perfume (outline).

Review—What do the children remember about Jesus raising Lazarus from the dead? Who can tell the names of Lazarus' sisters? Where did they live? (Recall lesson.) Don't you think they would all love Jesus more than ever after that? I think they were always wondering what they could do for Jesus to show him their love.

The Supper at Simon's House—At last a chance came to show their love for Jesus. He is coming again to Bethany to see his friends. Jesus had several friends there. One of them, Simon, is a man whom Jesus had cured of the very dreadful disease called leprosy. Simon is going to give a supper for

Jesus, at his home, and all Jesus' friends in the village will be there (picture the supper in that Oriental home; see Lesson Explained). (Some teachers allow the children to act the story whenever possible.) Whom

do we know at this party? Print names—JESUS and DISCIPLES, SIMON, LAZARUS, MARTHA, MARY. There is Martha busy waiting on the guests. She has prepared the feast with her own hands and now she is serving her dear master, Jesus, with the best



of everything. And where is Mary? Ah! There she comes into the room carrying an alabaster jar of very precious ointment.

The Anointing of Jesus—Watch her! (Describe the anointing of Jesus' feet.) The whole room is filled with the sweet perfume. Listen! Some one is speaking in an angry voice. It is Judas, the wicked, greedy disciple who afterwards betrayed Jesus. He looked very cross. "Why is this woman wasting this costly perfume? It might have been sold and the money given to the poor." Satan had got hold of Judas' "heart-strings" and was pulling him away from all that was happy and good.

Golden Text—Tell what Jesus said about Mary's gift. She did what she could. Not what somebody else can do, but just what you yourself can do, and the best you can do,—that is what Jesus wants. What can you do to show your love for Jesus? Give a simple illustration of what some little girl or boy has done.

What the Lesson Teaches Me—I SHOULD GIVE MY BEST TO JESUS.

FROM THE PLATFORM

JESUS AND FRIENDS HIS FOES

The lesson tells about a supper. In what town? In whose house? By whom given? Who was the chief guest? Print JESUS. Speak of those in the lessons who were FRIENDS (Print) of Jesus. There will be an opportunity for an interesting conversation about how, in each case, these showed their friendship—the people of the village by making the supper, Simon by giving his house, Lazarus by joining the other guests in doing honor to Jesus, Martha by serving at the table, Mary by anointing the feet of Jesus. Next speak of those who were FOES of Jesus, and how they showed their enmity—Judas by his faultfinding and afterwards by the betrayal of his Lord, and the chief priests who bargained with Judas to have Jesus delivered up to them (see Matt. 26: 14-16). Point out that we must either be friends of Jesus or his foes. Urge every scholar to be an out and out friend of his, loving him and serving him with the whole heart.

Lesson V.

JESUS WELCOMED AS KING

April 29, 1917

John 12: 12-19. Study John 12: 12-26. Scripture Memory Verses.

GOLDEN TEXT—Blessed is he that cometh in the name of the Lord, even the King of Israel.—John 12: 13 (Rev. Ver.).

12 On the ¹next day much people that were come to the feast, when they heard that Je'sus was coming to Jeru'salem,

13 Took ²branches of ³palm trees, and went forth to meet him, and cried ⁴, Hosan'na: Blessed is ⁵the King of Is'rael that cometh in the name of the Lord ⁶.

14 And Je'sus, ⁸when he had found a young ass, sat thereon; as it is written:

15 Fear not, daughter of Si'on: behold, thy King cometh, sitting on an ass's colt.

16 These things understood not his disciples at the

Revised Version—¹morrow a great multitude that had come; ²the; ³out; ⁴he that; ⁵even the King of Israel; ⁶having found; ⁷multitude; ⁸the tomb; ⁹witness; ¹⁰also the multitude went and; ¹¹sign;

¹²Behold how ye prevail nothing: lo, the world.

LESSON PLAN

I. The King's Welcome, 12-16.

II. The King's Witnesses, 17-19.

DAILY READINGS

(By courtesy of I. B. R. Association, Mr. S. C. Bailey, Hon. Secretary, 56 Old Bailey, London, England.)

M.—Jesus welcomed as king, John 12: 12-19. T.—Jesus welcomed as king, John 12: 20-26. W.—Preparing the way, Isa. 62: 1-12. Th.—The prophetic vision, Zech. 9: 9-17. F.—Christ's kingdom, Luke 22: 24-30. S.—Christ's royalty, Heb. 1: 1-14. S.—His final triumph, Rev. 5: 9-14.

Primary Catechism—Ques. 25. *Where did God*

first: but when Je'sus was glorified, then remembered they that these things were written of him, and that they had done these things unto him.

17 The ⁷people therefore that was with him when he called Laz'arus out of ⁸his grave, and raised him from the dead, bare ⁹record.

18 For this cause ¹⁰the people also met him, for that they heard that he had done this ¹¹miracle.

19 The Phar'isees therefore said among themselves, ¹²Perceive ye how ye prevail nothing? behold, the world is gone after him.

place Adam and Eve? A. God placed Adam and Eve in a beautiful garden in Eden.

Shorter Catechism—Review Questions 88-91.

Lesson Hymns—Book of Praise: Memory Hymn—Primary, 14 (Ps. Sel.); Junior, 72 (Ps. Sel.), 90, 97, 91, 540.

Special Scripture Reading—Ps. 32; given also in Departmental Graded Teacher's Quarterlies. (To be read responsively or in concert by the whole School.)

Hymn for Opening Worship—Hymn 123, Book of Praise; given also in Departmental Graded Quarterlies.

Lantern Slides—For Lesson, B. 1568, Jesus Welcomed as King. For Question on Missions, I. 369, Famine Boys and Girls Saved by Missionaries at Neemuch. (Slides are obtained from the Presbyterian Lantern Slide Department, 96 Queen St. East, Toronto.)

THE LESSON EXPLAINED

Time and Place—The last Sunday before the crucifixion of Jesus, Palm Sunday, April 2, A.D. 30; the road from Bethany to Jerusalem.

Connecting Links—The day following the supper at Bethany, our Lord sent two of

his disciples to a village described as "lying over against them," generally supposed to have been Bethphage, where they would find an ass and her colt, and these they were to bring to him. (See Matt. 21: 1-11; Mark 11: 1-10; Luke 19: 29-44.)

I. The King's Welcome, 12-16.

V. 12. *The next day*; the day now called Palm Sunday. The supper at Bethany (Lesson IV.) was on the evening of the day before. *Much people*; Rev. Ver., "a great multitude," Margin, "the common people," not Jerusalemites, but visitors who had come to the city for the Passover Feast, mostly from Galilee and Perea. *Heard that Jesus was coming*; heard from the people of Jerusalem who had gone out to Bethany to see him and had returned.

V. 13. *Branches of the palm trees* (Rev. Ver.); the palm trees, that is, which every one knew as growing on the road from Jerusalem to Bethany. Palm branches here, as elsewhere, are symbols of honor and rejoicing. *And cried, Hosanna*; a Hebrew expression, meaning, "Save now," which had apparently become a form of ejaculatory welcome, a kind of sacred hurrah, or like our "God save the king." It is here used in a quotation from Ps. 118 (vs. 25, 26), a psalm referring to the Messiah, which, with the five preceding psalms, was chanted at the Feast of the Passover and on other great occasions. *Even the King of Israel* (Rev. Ver.). The people recognize in Jesus the Messiah, their promised king.

Vs. 14, 15. *Found a young ass*. See Connecting Links. *Sat thereon*. The ass, in contrast with the war horse, was a symbol of the peaceful character of Messiah's kingdom. He was to rule, not by physical force, but by moral and spiritual power. *As it is written*; in Zech. 9:9, where the meaning is clearly brought out,—"lowly, and riding upon an ass." *Fear not*. There was no reason for the people to dread the coming of this peaceful king, as they dreaded the approach of a Roman or other foreign conqueror. *Behold*, etc.; a sight to fill them with joy and gladness.

V. 16. *His disciples*, like the Jews generally, looked for Jesus to set up a great earthly kingdom. It was only after he was glorified, that is, had risen from the dead and ascended to heaven, that they understood that his kingdom was a spiritual kingdom. *They* (the multitude) *had done these things*; made this demonstration in his honor, exactly fulfilling the prophecy of Zechariah.

II. The King's Witnesses, 17-19.

V. 17. *The multitude* (Rev. Ver.); the first of the two multitudes mentioned in these verses. *With him*; at Bethany. *When he called Lazarus out of his grave*. They had witnessed this wonderful miracle (see Lesson II., April 8, ch. 11:17-27, 43, 44), and were eager to tell of it to the people of Jerusalem. The whole demonstration is carefully traced to the raising of Lazarus as its cause. *Bare record*; Rev. Ver., "witness." They told others about the miracle.

V. 18. *For this cause also* (Rev. Ver.); because they had heard of the raising of Lazarus. *The multitude* (Rev. Ver.); the second multitude, coming out of Jerusalem, so that we have here an account of two crowds, the one coming with Jesus from Bethany and the other meeting him from Jerusalem, full of eager curiosity because of the wonderful story. *This miracle*; Rev. Ver., "sign." Other miracles had made comparatively little impression, but this one convinced even the adversaries of Jesus that he was the Messiah.

V. 19. *The Pharisees therefore said*. These religious leaders saw their power over the people slipping from their grasp, and this made them bitter. *Prevail nothing*. "So still Christ's foes prevail nothing. It is with the living word as it is with the written word. The hammers wear out. The anvil remains" (R. E. Spear). *The world is gone after him*; "everybody," as we would say.

Light from the East

PALM-TREES—As the camel is the foremost in importance among animals to a desert people like the Arabs, so the palm is the foremost among plants. It is at home within a great warm belt that stretches from the Atlantic to India. It is common in Egypt, in Arabia and in Babylonia, but Palestine lies a little too far north for it. A palm-grove at tropical Jericho was notable enough to secure for that place the name, "city of palm-trees." The palm flourishes best in a dry climate if any of its roots can get down to moist layers of soil. It must have its head in the sun and its foot in the water. Men tell us that a single palm-tree

will provide all that one person needs for life; shade from the sun, wood to build his hut and, properly prepared, to clothe him, and dates to feed him the year round. The palm is a stately tree. The tall stem, slender and erect, gave Arabs and Hebrews a simile to describe the fair sex, Song of Solomon 7 : 6, 7. The bare trunk bursts out

at a great height in a mass of feathery plumes, spreading gracefully in all directions. The Jews used palm-branches as emblems of victory. The enthusiastic multitude carried palm-branches when they went into Jerusalem with the master. And palm-branches over the Christian dead spoke of victory over death and of the life beyond.

THE GEOGRAPHY LESSON

When Jesus rode down the western side of Olivet, on the day of his triumphal entry into Jerusalem, he saw the city looking in several respects much as it is to-day. The position of that part of the city wall is almost unchanged. The smaller buildings in the town are very like those he knew so well. The larger buildings are



modern. The green branches that were strewn in the road came from trees (probably palms) growing in the valley where we now see only olives and cypresses. Old traditions say he went in through a gate where the double arch stands; the Moslems closed that entrance a few centuries ago.

THE LESSON APPLIED

1. Jesus, in his triumphal entry into Jerusalem, was really acting a sort of parable. He had often spoken parables. Now he was acting one out. Some of the old prophets were very fond of doing that. It was by an acted parable that the prophet foretold the cleavage of the Hebrew nation into the Northern and the Southern Kingdoms when he rent a garment in two. And Jesus did the same thing more than once. His expulsion of the traders from the temple was a sort of acted parable. His cursing of the fig tree was a sort of acted parable. Let us learn that there are people who will be more impressed by what they see us do than by what they hear us say. We are to be lights in the world, and the light does its work by simply shining. It is important that we should say the right thing, but it is even more important that we should do the right thing. "Let us reflect," says Hawthorne, "that the highest path is pointed out by the pure ideal of those who look up to us, and who, if we tread less loftily, may never look so high again."

2. Jesus, by this acted parable, was announcing to the people that he was their

rightful king, their Messiah. Up till this point, he had been very reticent upon this claim of his. He had commended his disciples when they told him that they recognized in him the Messiah. But he had said little of this to the crowd. Why? Because they had wrong ideas of the Messiah. They showed that when they wanted to make him king. But now the end is near. Calvary is to prove what sort of Messiah he is. And so he can make this public announcement of his kingship. And we must never forget that Jesus is a king. He came to rule, chiefly in the hearts of his people. We may well ask whether we have recognized that fact to the extent of giving him his rightful place in our lives.

"Yet know, nor of the terms complain,
Where Jesus comes, he comes to reign."

3. Some have seen in this acted parable of Jesus a proclamation of his humility. And certainly this entry of Jesus stands out in its contrast from the entries of many rulers into their capitals before and since. It contrasted strangely with the triumphs given to Roman conquerors, such as the wonderful triumph accorded to Pompey just about ninety years

before this triumphal entry of Jesus into Jerusalem. We feel that anything more elaborate would have been out of keeping with Jesus' conception of his kingdom. Whatever the Jews may have thought about it, Jesus knew that his kingdom was not of this world.

"O Son of Man, to right my lot
Naught but thy presence can avail;
Yet on the road thy wheels are not,
Nor on the sea thy sail!"

4. But in this acted parable, Jesus was setting forth something else, and that was his claim to be the Prince of Peace. That was the significance of his riding upon an ass rather than upon a horse, the emblem of war. And Jesus is still the Prince of Peace, even when the world has been devastated by the horrors of war. It would seem that the world has not yet reached the stage where peace can be assured without preparation against war. And yet we must remember that the results of war must always be largely negative. War may prevent wrong ideals from dominating the world. It cannot put

the right ideals in their place. That must be done by other means. The great war has cost the people of Canada as much in three days as all the Protestant churches in this country contribute to home and foreign missions in one year. If the Christian church had been true to the missionary call, would such a war have taken place at all?

5. This incident is a commentary upon the fickleness of public opinion. Very likely the disciples were carried away by it into thinking that Jesus had come to his own at last. The king was being acclaimed, and they were to be the king's ministers. But their disillusion was not long in coming. "Hosanna" gave way to "Crucify him." Even if it was not the same crowd who welcomed Jesus who later cried out for his death, the crowd who welcomed him made no effort to save him from his enemies. Surely there is a warning here. We must not build too much on popular opinion. Sometimes it is right, but sometimes it is wrong. We must have some surer basis for our convictions than the mere fact that they are popular.

THE LESSON GRADED

This section embraces teaching material for the various grades in the School.

For Teachers of Bible Classes

Formerly Jesus had shunned the crowd and disparaged their testimony, but now he seems to court their applause. John sees in the incident Jesus' official claims to the Messiahship (compare Zech. 9:9). The controversy between himself and the Pharisees must have shown him that no time should be lost in making public his claims, since the time was at hand when he must be offered up. How does Jesus fulfil the prophecies of the Old Testament? Has he fulfilled all? Is it necessary that all should be fulfilled? (For example, see Ezek. 37:19-28; Zech. 8:23.)

1. *The crowd.* The acclaims of the crowd seem to be a testimony to the worth of the judgments of the mass. But, after all, it was a superficial thing. The same people could be led to cry, "Crucify him! Crucify him!" Tintoretto, in his picture of the crucifixion, painted in the background an

ass feeding on withered palm-leaves. So much for the fickle crowd! But note that Christ was not deceived as to their characters. He knew that the worth of a man's life must have a firmer basis than the shouts of the crowd. There is a lesson here for those who think that the end of life is to win social distinction, public attention, and all the things that pertain to the "garish day."

2. *The Greeks.* A more welcome testimony came to Jesus in the persons of the Greeks, who came to Philip with the simple request to "see Jesus." There is a pretty legend that Abgar, King of Edessa, sent envoys to Jesus, asking that he should come and share his city, for "though it is small, it will be sufficient for thee and for me." Were these Greeks the envoys of this king? At any rate, they had come to Jerusalem for the festival, doubtless as proselytes. They came to Jesus simply because they saw in him some answer to the cry of human needs. Christ accepted their appeal as a sign of a conquest as wide as humanity, v. 23. Does Christianity fear a test of its claims? Is

faith strengthened by examining its grounds? Ought we to read what the opponents of Christianity are saying? What is a sufficient creed for Christians.

3. *The law of life.* "Gain comes by loss, power by renunciation, victory by surrender, life by death." Life has no lastingness apart from sacrifice. There is a French proverb: "He who knows how to live, knows how to die." This is the law of Jesus' life.

For Teachers of the Senior Scholars

Introduce the lesson by referring to some of the great royal processions of history, such as the Coronation of the King, or the Durbar, the dazzling pomp and magnificent display of such events. Note that the more truly kingly a man is the less he cares for anything of this kind. A love for the spectacular is an evidence that we have not outgrown our childhood. Remind the class that we have in this passage something altogether unique in royal processions, something full of rural simplicity, a spontaneous outburst of loyal affection. Point out the different classes referred to here:

1. *The People*, vs. 12, 13, 17, 18. Question out what the people did. Go to the other Gospels for what is omitted here. What inspired the people to do this? Bring out that there was much in Christ's life of divine mercy and love to appeal to the hearts of the common people, and that his miracle in raising Lazarus convinced those who were not filled with pride and prejudice that he was the Messiah. Note that they cared less for outward show and more for the spiritual qualities which go to the making of a king. With them—

"'Twas only noble to be good."

2. *The Disciples*, vs. 14-16. Bring out the part which the disciples took in procuring the ass and in making ready for this triumphal entry. What Old Testament prophecy was fulfilled at this time? (See Zech. 9:9.) Note that the disciples did not know till long afterwards that they were fulfilling prophecy in what they were doing, v. 16. Remind the class that we seldom know the full meaning of what we are doing. When life is Spirit-led we are always carrying out God's plans of life for us, whether we are conscious of it at

the time or not. It is a grand way to live.

3. *The Pharisees*, v. 19. What effect did this popular demonstration have upon the Pharisees? All their past efforts to destroy the influence of Jesus had failed. There was only one other thing that they could do, that was to put Jesus to death. Bring out what an awful thing it is to be an enemy of the King of kings, to be living a life that is out of harmony with God's plans and purposes.

For Teachers of the Boys and Girls

The teacher should have the scholars read from their Bibles, which they will, of course, have with them, the parallel passages in the other Gospels where additional incidents are recorded; and also to read the unprinted, but important, portion of the lesson, vs. 20-26. The lesson affords an opportunity of making a strong plea for devotion to Jesus.

1. Show the boys and girls pictures of *palm trees*, or describe these. What do Judg., ch. 4, Deut., ch. 34, and Ps. 92 tell us of the palm tree? Point out that it was always used as a symbol of victory.

2. Why did Jesus ride on an ass? Emphasize that the ass in the East is an honorable animal. See in Deborah's beautiful song, where to ride upon a particular kind of ass was a mark of nobility. Who prophesied that Jesus should ride thus? Read together Zech. 9:9. If Jesus had come as a warrior to lead the Jews in battle against the Romans, on what would he have ridden? Jesus rode the ass, because in the East it is the symbol of peace.

3. How was the ass found for Jesus? What message did Jesus send to the owner? It is the same message that God sends to each boy and girl: "The Lord has need of you." Where was the ass found? "In a place where two roads met." One of those roads led to Jesus. God wants boys and girls to come on that road now.

4. "*Much people*" were present. Why? What is the meaning of what they sang? Did Jesus go along without stopping? He stopped to weep at the sight of and at the thought of the wickedness of Jerusalem. Does Jesus have to stop in the midst of his triumph to weep at our wickedness?

5. The children took up the shout at the temple. They had seen Jesus doing kingly deeds,—healing the lame, opening the eyes of the blind. Their sincere praises were very sweet to him, especially when he saw the hate-filled eyes of the plotters on the edge of the crowd. Their praises are dear to him now, and he is worthy of all praise.

6. How can boys and girls best carry the palm and cry "Hosanna" to-day? (a) By coming like the Greeks (vs. 20-22), saying, "We would see Jesus." (b) By obeying Jesus: "If any man serve me, let him follow me," v. 26. Teach, with suitable illustrations, the lesson of unselfish service.

ADDED HINTS AND HELPS

In this section will be found further assistance under various headings.

Something to Look Up

1. Where is Jesus called the prince of peace?
 2. "My kingdom is not of this world," said Jesus a few days later. Find the saying.
- ANSWERS, Lesson IV.—(1) Mark 14: 3-9. (2) Prov. 22: 7.

For Discussion

1. Should popularity be sought after?
2. Would Jesus be received joyfully into any of our cities?

Prove from Scripture

That Jesus is a king.

The Question on Missions

QUES. 5 (Topic for April, THE WOMEN'S MISSIONARY SOCIETY HOSPITAL AT NEEMUCH, CENTRAL INDIA. Ques. 5 shows how the hos-

pital work has developed). The teacher of the little ones should tell them of the fine new hospital built at Neemuch a few years ago. She should speak, also, of the hundreds of patients cared for each year in the hospital and the many thousands who come every year to the dispensary. Some of the patients give up worshipping idols and become followers of Jesus.

In classes of the boys and girls and older scholars, speak of the new hospital (see above) and quote the motto over its door, "We wash wounds, and God heals them," as illustrating the work of our medical missions. Speak of the many who are healed of their diseases; of those who are led to Christ through the work of the hospital; of the help given by the hospital to the missionaries and catechists working in the villages; of the helpers who have been trained into useful and efficient workers; of the friendly feeling towards missionaries and their work produced by the benefits received in the hospital.

FOR TEACHERS OF THE LITTLE ONES

A Look Forward—To-day we are going to hear about Jesus being honored as king.

Lesson Thought—Teach the children that Jesus is their king. They should obey and serve and fight for him.

Approach to the Lesson—Show a model or a picture or an outline of a crown. We hear a great deal nowadays about kings and rulers and the soldiers who are fighting for them. How many can tell me the name of our king? Where does he live? I think you all know some of the brave soldiers of the king.

God sent Jesus to be king of the Jews, but the Jews would not receive him as their king, but kept on looking for another king to come in great pomp and glory.

Review—Last Sunday we heard about some people who believed that Jesus was their king. Who were these people who were honoring Jesus? What did Mary do to honor her King Jesus?

Lesson—Next day after the supper at Simon's house, Jesus started to go to Jerusalem to the Passover at the temple. Picture him and his friends leaving Bethany (this may be acted if desired).

Golden Text—See! They are meeting a great company who are waving palm branches and singing, "Hosanna; Blessed is he that cometh in the name of the Lord, even the King of Israel" (repeat and wave arms). (Tell Matt. 21: 1-9; see Lesson Explained).

The donkey or ass was a highly valued animal in that country and was always chosen for kings to ride upon.

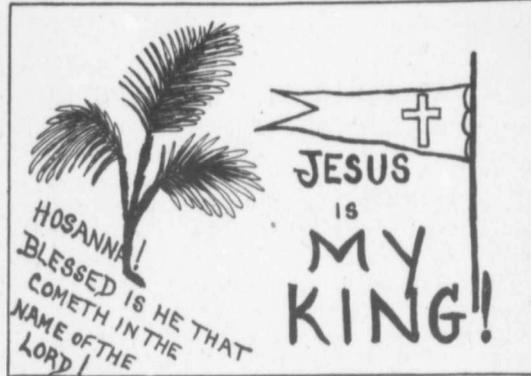
Jesus Welcomed as King—We'll make a picture of a palm branch like those the people cut from the trees, and waved as they shouted (outline). There were many children in that procession, we may be sure, for was there ever a procession where the small boys were not—and the girls, too? The children followed the procession into the temple. How angry the priests were when they heard the children shouting in the temple, "Hosanna to the son of David," Matt. 21 : 15.

Welcoming Jesus—I think Jesus was pleased to hear the children's voices, don't you? He is longing to have you welcome him as your king to-day. Shall we, right now, tell him how glad we are to welcome him as our king? Bow heads, and all repeat,

"Dear Jesus, our king, we welcome you into our class to-day. We cannot see you, but we know you are here in our midst, hearing and seeing all we do. Help us to know thee in everything we say and do. Amen."

All stand, and sing v. 1, Hymn 245, Book of Praise.

Fighting for Our King—When we are fighting against sin, we are fighting for our King, Jesus (illustration). Many boys and girls in the world never heard of King Jesus nor of his



banner (outline a flag with a cross on it). Will you each one, give and give, and pray and pray, till every boy and girl all over the world shall know about King Jesus, and will be marching in the great procession of his followers, under this banner, singing: "Blessed is he that cometh in the name of the Lord."

What the Lesson Teaches Me—JESUS IS MY KING.

FROM THE PLATFORM

THE KING OF KINGS

Begin with a reference to our King, George V. Draw out from the scholars the vast extent of his dominions—the British Isles, Canada, India, Australia, etc. Ask what is meant by saying that the sun never sets on the British Empire. Call for the names of other great empires, Russia, China, etc. Now point out that the authority of Jesus extends over all mankind. He is THE KING OF KINGS (Print). But there is a difference between his kingdom and all others. How do earthly kingdoms protect themselves from attack? They have armies and navies. But Jesus rules by love. There are very many yet who do not know him as their king. Press home the thought that it is our duty to make him known everywhere. Our great heavenly king has trusted this great work to us. Shall we not be faithful to him?

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No pages in the history of our Canadian Presbyterian are of more thrilling interest than those dealing with the period of the wild gold rush into the Klondike in the later nineties and the pioneer ministry of our early missionaries.—Dickey and Grant and Pringle and Sinclair. It will always be a ground for justifiable pride, that, as soon as men pushed their way into that northern wild, in the eager search for gold, our church found men ready, in the face of privation and hardship, to go with the gospel message wherever the miner and the prospector went. It was a great story that these men brought back to the church; the memory and the inspiration of it will not soon pass away. Those memorable days are brought back to the reader of **The Klondike Clan: A Tale of the Great Stampede**, by S. Hall Young, himself a resident for thirty years in those northern latitudes (S. B. Gundy, Toronto; The Fleming H. Revell Company, New York, 393 pages, 8 full-page illustrations, \$1.35). One of our own missionaries might have sat for the portrait of "The Parson," who is the central figure of the tale. Skillfully drawn types of the men who took part in the stampede, dramatically told incidents by which it was marked and vivid descriptions of the country in which it happened,—these features combine to make an unusually fine book.

Of Water and the Spirit, by Margaret Prescott Montague (E. P. Dutton & Co., New York, McClelland, Goodchild & Stewart, Toronto, 56 pp., 50c.), is a quaint and touching little tale of, according to her own description of herself, "a jealous and soured Virginia old maid" who found her soul and her God on a Belgian battle field into which she had been flung by a curious chance. Weirdly vivid are the descriptions of the horrors of the heaps of slain amongst the wheat fields after the battle, but the whole story is true to life. All selfishness and sourness have been driven away forever. "Nothin' but God and Love and doin' things for folks;" that is what took their place. The tale is reprinted from the Atlantic Monthly.

The War continues to be a prolific theme for the poets. Mrs. John Archibald Morison has given us, in **My Soldier Boy and Other Poems** (Copp Clark Co., Toronto, 46 pages, \$1.00), some excellent verses of the War time. Amongst these the two verses, God Save Our Empire, With My Soldier Boy, A Soldier's Wife, and Somewhere in France, received honorable mention with high commendation in the Prize Competition in the Bookman, London. There are also some exquisite little bits of music-in-words, such as:

"O June so fair!
O June so fleet!
Your hours go by on winged feet.

"O June so blue!
O June so green!
With just some fleecy clouds between.

"O June so sweet!
O June so fair!
While buds are bursting everywhere.

"O June for love!
O June for joy!
And June for beauty, unalloy."

Mrs. Morison's readers may, we trust, look forward to some more extended collection of her poetical work.

Katherine Hale's Grey Knitting has gone everywhere. Her little booklet, **The White Comrade**, and Other Poems (McClelland, Goodchild & Stewart, Toronto, 23 pages, 25c.), is likely also to have a good vogue. The White Comrade bears a title from the War front. The speaker throughout is a Canadian soldier wounded at Ypres, who tells the story of the strange White Comrade whom suffering and dying men have seen in their agonies on the gory battlefield, and of the joy and hope which that visitant has brought with him:

"So comes the Comrade White, down silent pain.
He comes to woods and battlefields to-day.

"He comes—not death at all, but radiant life,
Comes in the eyes of comrades, lives in hearts
That give all, taking nothing in return."

The four minor poems which complete the booklet are enticingly musical in their verse:

"I used to wear a gown of green
And sing a song to May,
When apple blossoms starred the stream
And Spring came up the way.

"But now, in outcry vast, that June
Fades like some little star
Lost in an anguished judgment day
And scarlet flames of war.

"What can it mean that Spring returns
And purple violets bloom,
Save that some gypsy flower may stray
Beside his nameless tomb!

"To pagan Earth her gown of green,
Her elfin song to May—
With all my soul I must go on
Into the scarlet day."

War and the Fear of God, by Rev. Principal James Denney, D.D. (Hodder & Stoughton, London and Toronto, 184 pages, 75c.), contains eleven articles contributed to the British Weekly, to which have been added three sermons preached on various occasions. The theme of the book throughout is "the situation created for the church and the nation by the War." One naturally turns first, in opening Dr. Denney's volume, to the sermon on Prohibition, a scathing indictment of the drink traffic in Britain and of the national sin and folly in permitting its continuance. All the topics discussed are timely and the treatment of them is all that could be desired. Other books from the same publishers are: **Hidden Treasure**, by Rev.

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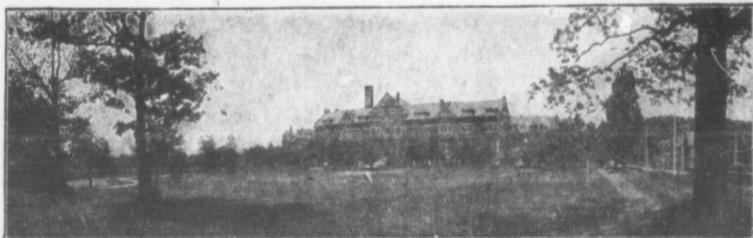
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Charles R. Brown, D.D. (184 pages, 75c.), a collection of thirty-five sermons for children, which it is certain must have been listened to, with keenest interest, by those to whom they were preached, and which are well worth the reading by those eager to learn how to preach to children. **The Children's Life of Mary Slessor**, by W. P. Livingstone (208 pages, 75c.). Those who have read the author's larger volume on the life and work of this remarkable missionary, will be glad that he has put the story in a form suitable for boys and girls. This is a book which should have a place in every Sunday School Library, and in every home where parents are seeking to develop their children's interest in missions.

The editor of **The Best Short Stories of 1916** (edited by Edward J. O'Brien, The Musson Book Company, Toronto, 472 pages, \$1.50), explains that, in making a selection of the twenty stories which the book contains, he has considered only stories by American writers, published in American magazines during the year. The twenty stories were chosen from 2,500 stories which appeared in seventy different magazines, and are good examples of the short story, so difficult to write and so delightful to read. In addition to the twenty stories judged to be the best, the book contains an index of the stories, which appeared in the leading American magazines during 1916, with names of authors, and also a list of volumes of short stories published during the year.

Twenty-six and a half closely-packed, double-columned pages of names of authors from whom material has been drawn, is the striking opening of **A Dictionary of Similes**, by Frank A. Wilstach (Thomas Allen, Toronto, 488 pages, plus xli. pages, \$2.50 net). The 488 pages are occupied with similes under titles arranged alphabetically, each simile with the quotation in which it is embedded, and the author's name. The field is almost entirely virgin. The author may be called a pioneer, and certainly he has left nothing undone. For example, there are two whole double-columned pages of similes on "Beautiful and Beauty," nearly two pages under "Gleam," two and a half under "Smile," four and a half under "Red," again two pages under "Smooth," nearly five under "Sweet," two and a half under "Swift," nearly four under "White," for instance—"White as snow"—Rabalais; "White as fear"—Opie Read; "White as the cruel crested wave"—James Whitcomb Riley; "White as lilies in the sunlight"—C. G. Rosetti; and from the same author, "White as the moon lies in the lap of night," "White like flame;" then follows, "Whiter than sawn ivory"—Ruskin; "White as Dinlay's spotless snee"—Sir Walter Scott; "Teeth as white as whalebone"—Shakespeare; and from the same, most prolific author of similes,

" Perfect white
Show'd like an April daisy on the grass."

It may be added that the alphabetical arrangement of authors under each title further facilitates ready reference to this most useful cyclopedia, which is a work of great ingenuity, infinite patience and substantial value to any writer or speaker who desires to enrich his vocabulary or style.

"The soul," wrote Tertullian, in the early days of Christianity, "is naturally Christian." This statement implies that religious experiences, like all others, have their laws which may be discovered by scientific methods and are susceptible of a scientific statement. The task of the science of psychology is the study of the mind, and the psychology of religion deals with the human mind in so far as it functions in those ways which we call religious. It is of the utmost importance that all teachers of religion should have the fullest possible knowledge of the laws which govern religious processes. One of the most valuable of recent contributions to this knowledge is Professor George A. Coe's **The Psychology of Religion** (The University of Chicago Press, \$1.50). One continues his reading of Professor Coe's book with the more confidence when he finds on one of its earlier pages the significant sentence: "Whatever the process or mechanism of conversion or of prayer, the man changes for the better, he has more real life than before." We are on safe ground when we begin by recognizing the fundamental fact in religious experience as the importation of a new life, which, like every form of life, must have a supernatural origin, and proceed to study the ways in which that life manifests itself in the human soul. And in this study, one can scarcely find a saner or better informed guide than Professor Coe.

The scope and purpose of **The Challenge of the Sunday School**, by Charles P. Wiles, D.D., Editor of the Lutheran Publication Society (Lutheran Publication Society, Philadelphia, 185 pages, \$1.00 net), are sufficiently indicated by its section headings: The History of the Sunday School; The Place of the Sunday School; The Importance of the Sunday School; The Aim of the Sunday School; The Efficiency of the Sunday School. The discussion under each of these headings is clear and suggestive. The word "challenge" in the title is justified by the contents of the book. For the place which the Sunday School has won for itself and the work which it has done, give it a rightful claim to the support and service of every one who seeks the advancement of God's kingdom. In his **Manual for Christian Workers** (C. Hauser, Cleveland, 224 pages, 75c.); Dr. Chr. Staebler offers solutions of the many problems which beset the path of the worker in the Sunday School field. A half hundred of these problems are dealt with, and in an altogether helpful and satisfactory fashion.

The Fleming H. Revell Company, New York and Toronto, have reprinted in paper covers the Gospel of John from **The Twentieth Century New Testament** (\$5.00 per hundred). This will be a useful help for the study of the current International Uniform Sunday School Lessons.

The Witch of Endor: A Tragedy, by Robert Norwood (McClelland, Goodchild and Stewart, Toronto, 121 pages, \$1.00), is a drama depicting the career of King Saul.

A delightful book for the little tots is **Princess Marie-Jose's Children's Book** (Cassell & Co., London and Toronto, 128 pages, \$1.00 net).

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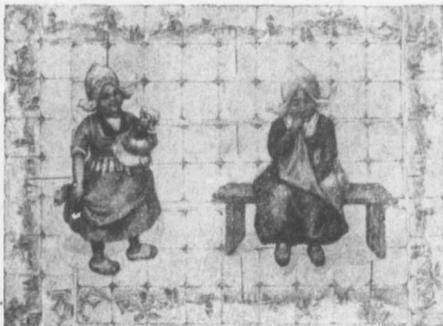
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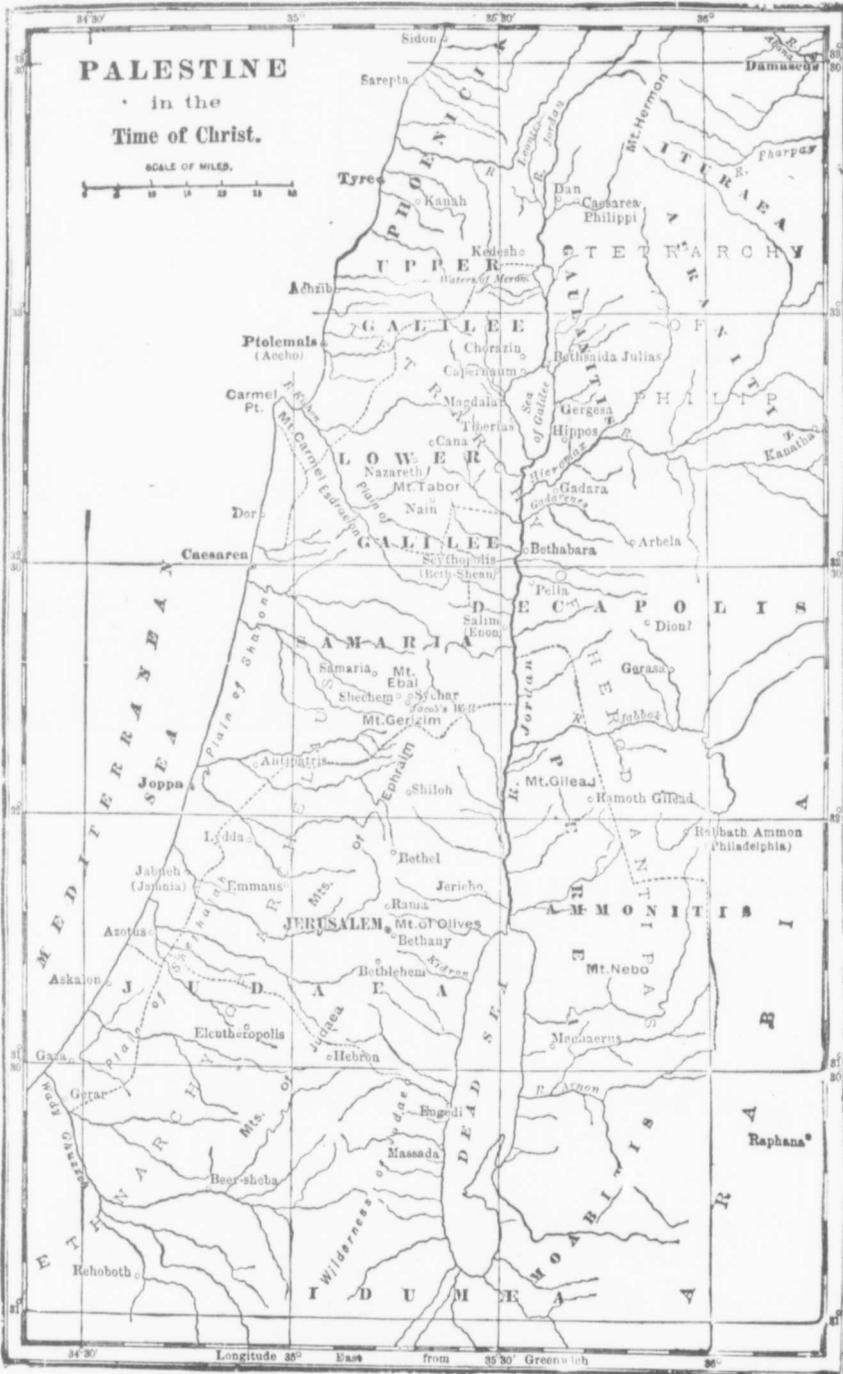
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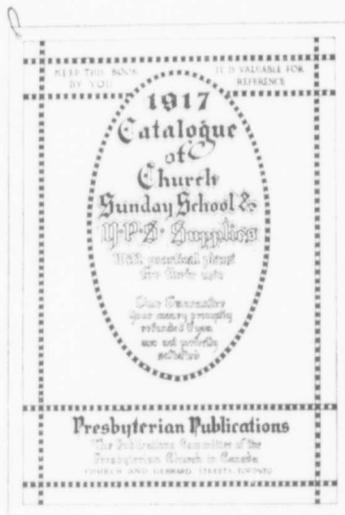
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